

Rev. W. C. Shepherd beginning a Mission and Sunday-school at Excelsior.
The building is the district Public School.

The Chapel at Altamont

St. Thomas's, Boattyville. Result of twenty-five years of work.

Mountain boys learnings how to do things.
THE CHURCH AT WORK AMONG THE KENTUCKY MOUNTAINS (See page 471)

THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

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The Progress of the Kingdom

*Shall the United
States Legalize
Opium in the
Philippines?*

CONFIDENT as we are of the high moral purpose of the Philippine Commission in its plans for the welfare of the islands and the people, we have learned with a surprise akin to dismay of its proposal to legalize and regulate the traffic in opium in the archipelago. Apparently, the Commission has argued: "The Chinese as a nation are given to the use of opium; there is a large Chinese population in the Philippines; therefore the sale and use of the drug should be permitted within certain limits." The plan proposed is to create a government monopoly in the trade, and to sell it to the highest bidder, who will be held responsible for the enforcement of these regulations: All opium imported to be recorded; sales to be made only to full-blooded Chinese; the name and address of each purchaser to be recorded. Every American citizen jealous for the honor of the country, and particularly all those citizens who recognize the responsibility of the United States for the moral and religious welfare of the Filipino people, may well register a vigorous protest. Apparently the Commission proposes to legalize a vice (for opium-smoking is an individual vice and not a national custom) for a few hundred thousand aliens among a population of 8,000,000, on

whom the vice in question has little, if any, hold. But it is a population which the experience of the last few years has shown to be painfully apt in learning new vices. Granted that the traffic might be legalized among the Chinese in the Philippines, a proposition which we hold to be morally untenable, what assurance has the Commission or the United States Government that it would be possible to maintain prohibition along racial lines? Again, the selling of the monopoly to the highest bidder makes the traffic a matter of private gain. No better way could be devised to increase rather than restrict the sale of opium. Whatever else is done, the element of private gain should be absolutely eliminated. If those who are primarily responsible for the proposed law have thought that the conscience of the American people could be quieted by the provision that the Government's income from the sale of the monopoly should be used to send young Filipinos to this country for an education, they will experience, we believe, a just disappointment. For two generations the rest of the civilized world has faulted England for forcing a market in China for the opium of India. The missionary enterprise has felt the reproach of this action as a great hindrance. We are not prepared to believe that so soon after having joined with other nations, as it did in the act

of December, 1901, to safeguard the native races of the South Pacific islands from the sale of liquor and fire-arms by unprincipled white men, the Government of the United States will now permit the legalization of an equally deadly and more vicious practice in one of its own possessions.

A Business Man's View of Missions in China **B**USINESS men and government officials who really investigate the work of missions in the Far East almost invariably return home cordial supporters of the enterprise, whatever may have been their previous attitude. An illustration of this general statement is given in the recent experience of the Hon. F. S. Stratton, Collector of the Port of San Francisco. Returning the other day from a journey of three months in China, Japan and the Philippines, Mr. Stratton said to a representative of the *San Francisco Chronicle*: "I went out opposed to the missionary movement in China—at least I had no sympathy with it. All the stock arguments against it are familiar to me. I, however, have been converted by what I have seen. America leads all others in philanthropic and religious work in the Orient and the results, while slow, are, in my opinion, sure, and the foundation is being splendidly laid. Commercially speaking, the missionaries are the advance agents for the American commercial enterprises. If business men only understood this better, they would assist rather than discourage evangelistic work in the East. The Chinese know nothing about Admiral Kempff's refusal to fire on the Taku forts, but they know all about the eleemosynary work of the missionaries, and are grateful to America." In substance this is simply what men like Charles Denby, John W. Foster, James B. Angell, John Barrett and many others have said. Mr. Stratton believes that the present Boxer movement in China has been greatly exaggerated, though he admits the existence of widespread discontent and opposition to the present dynasty, which may produce violence at any time.

The Church and the Southern Mountaineers

WH E R E V E R the Church has touched the mountain people of the South, she has steadily lifted them to higher planes of social, intellectual and spiritual life. Dr. McCreedy's article, in its statement of needy conditions and genuine results, makes its own appeal to the conscience and common sense of Churchmen. Every dollar given for the welfare of these mountain people is well invested. There is something solid in their character, corresponding to the rugged hills among which they live, and offering a fine foundation for constructive work. "Does anyone ever come here to teach you about religion?" asked a Virginia mission school teacher of a mountaineer neighbor. "Well," he replied, "there was a Mormon elder through this way last summer." Yet, in spite of neglect such as this answer implies, a few months of work by the Church on this same mountain-side led to the baptism of thirty-three and the confirmation of twenty-one. An encouraging feature of this mountain work is the fine spirit of gratitude it draws forth. "You 'Piscopals are mighty good to people," said a lad the other day to one of our missionaries in the Asheville District. He lived in a little settlement where there was neither school nor chapel of the Church, but the news of what was being done elsewhere had reached him. Moreover, he had just seen the missionary to whom he was speaking give up some plans that he had formed for a day's recreation in order that he might go several miles to this settlement to minister to a dying woman, in no way previously connected with the Church, but who in her extremity turned to it for the consolation she sought.

The Appeal of an Incomplete Building

IT was the editor's privilege to visit St. John's School at Corbin a few weeks ago. He found there a hundred or more boys and girls gathered from the town and surrounding country. Some of them had

walked from one to five miles in the morning to school, and expected to return home the same way. As one went about the town and saw something of its life, it was gratifying to note the difference in the appearance of the pupils in the school as compared with the children and older people in the unreached homes, but on this point the illustrations found elsewhere speak more conclusively than words. The editor can only say that he hopes there may be no delay in providing the \$1,000 necessary for the completion of the school building. As he went over it in its unfinished condition, saw how admirably it had been planned for the school uses, and recalled the rude and insufficient equipment of the present school, he felt sure that if he could only voice the mute appeal which the incomplete building made, there would be no question about the rapidity of the response.

The Treasury Outlook OFFERINGS from congregations continue to show a gratifying increase. The total to June 1st was nearly \$79,000 in excess of that at the corresponding date last year. A gain of over \$5,000 in the Sunday-school offering makes the amount applicable to the appropriations of the Board about \$84,000 larger than last year. If the increase can be maintained for the next two months, it is probable that the income for the year will be sufficient to provide for the appropriations, though there seems little possibility of the restoration of any of the reserve funds. Comparing this year's record with that of two years ago, it appears that the offerings are now just double what they then were, and that gifts have been received from 3,300 as against 1,800 congregations. There could scarcely be more convincing evidence of the practical value of the Apportionment Plan, coupled with the campaign of education maintained by the Board of Managers. The income from legacies this year, as was true for the two years preceding, is

considerably below the average. This condition is not altogether to be deplored if it helps to convince the living members of the Church that they can give and ought to give a sufficient amount for current support, leaving the legacies to be used for advance movements, such as new buildings, and for the necessary increase of the reserve funds.

Over \$100,000 from the Sunday-schools THE Sunday-schools, too, are maintaining a higher standard of giving. To June

15th, the amount received from the Easter offering is \$101,586.37 from 3,210 schools. If this average of \$31.64 a school is maintained, and if as many schools give this year as last, the total offering will be well over \$115,000. As in past years, the Sunday-schools of the West are, on the whole, making excellent returns. Bishop Morris, in sending \$1,024 from the Oregon schools, regrets that "some of the items have been late in coming in from the remote missions. It is a little below last year; but is still at the rate of sixty-four cents each for our 1,600 Sunday-school pupils. If the whole 430,000 Sunday-school children in our Church give at this same rate, you will have this year over \$275,000! Or if the 43,000 of the Diocese of New York do the same, you will have \$27,000, in place of the \$8,399 of last year."

Altogether, the Sunday-school offering is one of the most inspiring features of the Church's missionary giving. We are glad to note that the Sunday-school Association of the Diocese of Pennsylvania has commemorated the completion of the first twenty-five years of this young people's giving by the erection of the tablet described elsewhere in this issue. Perhaps that tablet will cause many who see it, and many who do not, to ask, "Is it quite fair to allow so large a part of the missionary budget to depend upon the offerings of children?" Now, as always, the missionary campaign offers opportunity for the investment of the dollars of men, as well as the pennies of children.

*The King who
Killed Bishop
Hannington*

FROM the Seychelles Islands, where he has lived for several years, a political exile under

British guard, comes the news of the death of Mwanga, ex-King of Uganda. There would be no reason for chronicling the event save that it recalls some of the dark days of the Uganda Mission, when upon Mtesa's death and Mwanga's succession to the throne in 1884 the persecution of the native Christians began, reaching its climax in the murder of Bishop Hannington. Mtesa was a man of strong character and large tolerance, and in the latter years of his reign Christian teaching made great progress among his people. Mwanga was weak and vacillating. When he came to the throne designing chiefs roused his suspicions against the Christians. The persecution began, and numbers were tortured to death. It was then learned that Bishop Hannington, who had been consecrated a few months before, in England, was approaching from the coast by a new route. Native superstitions foretold disaster to the country from strangers approaching Uganda from that direction. It was useless that the missionaries explained that the approaching stranger was the Bishop. White men were all alike, so the people thought, and must be repulsed. A body of black soldiers, sent to intercept the Bishop, seized him some distance east of Uganda, kept him a prisoner for several days, and finally cruelly killed him. In his last words he asked the soldiers to tell the King that he sought only the welfare of the Baganda people and had purchased a road to the country with his life. Since Bishop Hannington's death the Uganda Church has grown with unprecedented rapidity. The 300 baptized Christians have become nearly 40,000; the one church building has multiplied into 700, while 2,000 Baganda men and women are definitely engaged in the work of evangelization. In Mengo, the capital city, the new cathe-

dral, seating nearly 5,000 people, is nearing completion, and from this centre numbers of surrounding tribes have been evangelized by the native preachers.

*Alaska
Notes*

BISHOP ROWE has left Sitka for a visitation of the Yukon and north Alaska stations. From Skagway his route will carry him to Dawson, thence down the river, on to Cape Nome, and finally to Point Hope, which he expects to reach early in August. If all goes well, the Bishop will confirm there a class of Eskimos whom Dr. Driggs has been instructing for a long time. Returning from Point Hope, the Bishop will make another stop at Cape Nome, and probably visit Council City, about forty miles to the eastward on Golovin Bay. Here he plans to open a new station at what promises to be an important point. A layman has offered to build and equip a hospital and turn it over to the Church if the Bishop can provide a physician and a nurse. This offer will be accepted if the necessary support for the new missionaries can be secured. No appointment has yet been made of a man to take Dr. Driggs's work, at Point Hope, when the latter leaves, as he should do, a year from this summer, for his delayed furlough. Several have volunteered, among them a number of the Alaska staff. The Rev. Hudson Stuck, Dean of St. Matthew's Cathedral, Dallas, has been accepted by Bishop Rowe for general missionary work in Alaska, though he will not be free to undertake his new duties for a year. Having asked particularly for a post that would require hardship and travelling, the Bishop plans to assign him to the great northern section of the district from the Klondike to the Arctic Ocean. In this region there are no missions of any kind among the Indians and Eskimos scattered over its 75,000 or more square miles. The Bishop hopes that this offer from Dean Stuck may stimulate some of the men in the seminaries to a readiness to undertake similar pioneer

work. Bishop Rowe expects to spend next winter on the Yukon trail, as he did during his memorable journey three years ago.

Fifteen New Churches Every Day in the Year

CHURCH building is not necessarily a conclusive proof of increased church-going or of deepening religious life. Nevertheless, it is a fairly trustworthy index to the firm religious convictions of the nation. Dr. E. N. White, of the Presbyterian Board of Church Erection, as an authority on the subject, says that fifteen new church buildings are erected every day in the year, by all the Christian bodies of the country. The Methodists, ever aggressive in pushing into new fields, maintain an average of three churches a day built and dedicated. Episcopalians, with one church a day, are behind the Baptists, Lutherans and Romanists, on a par with the Presbyterians and just ahead of the Congregationalists. The figures given elsewhere with regard to some of the work done during the last six months by the Church Building Fund Commission, bring to mind the one organized agency in the Church for aiding this feature of Church progress, particularly in the domestic mission field. Its record of wise benefactions, already a long and honorable one, could be much extended in the next decade, if it might count upon more general support from the Church whose servant it is. But to return for a moment to the question of church-building in general, Dr. White estimates that the average cost of the fifteen new churches daily is \$7,000—in the neighborhood of \$100,000 going every day in the year into buildings which are designed to express man's reverence for God. There is something reassuring in such a fact. The cost of churches erected by Episcopalians is rather above the average, so that Church-people may be said to be spending in the United States about two million and three-quarter dollars every year for new churches.

Volunteers Needed for China and Japan

LA S T autumn Bishop Graves and his staff in Shanghai asked the Church to send sixteen new workers to the District by October 1st, 1903. The Board of Managers heartily endorsed this appeal as "wise and reasonable." Eight were to be clergymen. So far but two have gone forward, and one other has offered. The need for clergy is equally great in Hankow. In addition women for teaching and parish work, and physicians are needed. So, too, in Japan there is need for at least eight clergymen and six young women. Bishop McKim, because his staff is so inadequate, expects to spend the summer in Hirosaki, in the extreme north of the Island of Nippon, doing the work from which he called the Rev. H. St. George Tucker to the presidency of St. Paul's College. Thus he adds the detailed care of a station to his Episcopal duties. He begs for three men, "young, unmarried, tactful, with an earnest desire to do God's work in this land." Some may think that only men direct from the seminaries are desired. This is not so. Men of thirty or under, even though they are already in parish work, can often be accepted, if qualified. We call attention to these needs and ask for volunteers. We refuse to believe that when the offer of service is made the Church will fail to respond with the gifts to make that offer effective.

Christian Progress in Japan

THE latest statistics concerning the work of Christian missions in Japan show a total of 133,000 communicants. Of these 50,500 are classed as Protestants; 55,300 as Roman Catholics; 27,200 as Greek Church. Of the twenty-three Protestant bodies having missions in the Empire, the Presbyterians and Congregationalists have the largest number of converts, 11,500 each. The Episcopalians, including both English and American missions, have just

short of 11,000. In all three cases the baptisms for the year show an average gain of about 9 per cent. In the matter of self-supporting churches, both Presbyterian and Congregationalists are far ahead of the Episcopalians, having thirty-four and twenty-three respectively, as against two self-supporting Church congregations. The *Japan Mail*, commenting upon these figures, says that they show solid progress for the Protestant work, but are not particularly encouraging to the members of the Greek and Roman missions. The same journal, referring to a pamphlet recently issued by the Congregational missions with the title, "A Third of a Century of Christian Work," says, "This little book deserves to be read by those who are sceptical about the success of Christian missions in Japan. No attempt is made to tell an attractive story or to marshal striking facts. It is a simple and therefore eloquent record, very instructive and convincing. The Japanese in general scarcely realize what they owe to the many devoted Europeans and Americans who are working zealously in their midst."

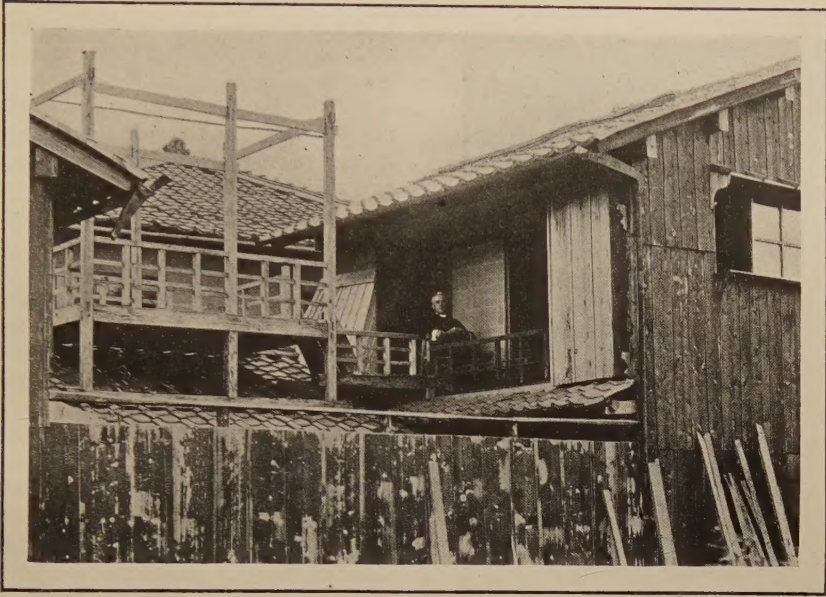
*Russia's Demand
for Manchuria*

RUSSIA seems determined to break faith with China and with the European Powers generally. If what appears to be her present policy concerning Manchuria is carried out, the control of the province will be practically handed over to her. To what extent Europe and the United States will balk the carrying out of this design remains to be seen. Japan naturally enough, is disposed not only to protest against but to resist forcibly further Russian encroachments toward the Pacific Ocean. More than any other nation, save China herself, Japan is interested in the Russian demands. She is still smarting under the remembrance of the injustice done her in 1895, when Russia robbed her of the fruits of her vic-

tory over China. She is apt to be all the more determined in her opposition in view of the recent Anglo-Japanese alliance. It is not impossible therefore that Russia's persistence might bring on a war with Japan, in which case England would be expected to make common cause with her ally. Russia would doubtless seek to bring France and, perhaps Germany, to her aid. The situation therefore is full of damaging possibilities for the immediate future.

*The Perils of
Partition*

IF the Russian demands prevail, a long step will have been made toward the eventual partition of the Chinese Empire. From every point of view this would be disastrous. Politically it would mean frequent international disputes about boundaries, the establishment of numerous foreign military camps within the Empire, new taxes upon the people and constant danger of some more or less slight provocation bringing on European war. Commercially the partition would mean the abandonment of the "open door policy." These two results would greatly retard China's progress toward a higher national life. Religiously the damage would be equally great. The dominating position of one Power or another in a certain territory, as, for instance, Russia in the north standing sponsor for the Greek Church, while France in the south, backed up Roman claims, would still further identify missions and politics in the Chinese mind. Christian work in the Empire has suffered enough from this cause already. Whatever else may happen, therefore, it is to be earnestly desired that China's integrity may be maintained. Peace among the nations and the ultimate regeneration of Chinese life seem in large measure to depend upon it. These things go to make for the progress of the Kingdom, and may well therefore be the subjects of prayer.



MR. GRING ON THE REAR VERANDA OF THE MISSIONARY LODGING IN OBAMA
The posts and frame-work at the left are for drying clothes. The vertical box or closet at the right contains during the day the wooden doors used at night to enclose the large opening in the centre of the picture.

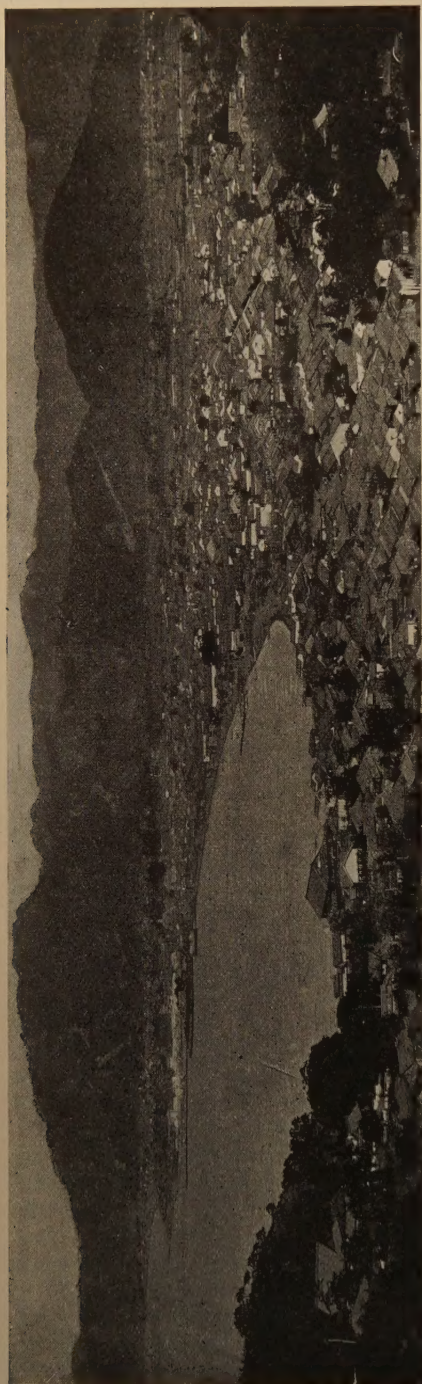
How One Man Lives and Works among Five Hundred Thousand Japanese

BY THE REVEREND AMBROSE D. GRING

UPON my return to Japan, in the autumn of 1901, Bishop Partridge asked me to become the first resident missionary in a large district on the West Coast including the Provinces of Wakasa, Tango and Tamba. The field offered an abundance of important pioneer work, though it necessitated an isolated and lonely life, for there are practically no other Europeans or Americans resident in this section of Japan. The only way I could hope to cover this large district, with its 500,000 or more inhabitants, was to establish a system of missionary residences or lodgings in some of the more important towns. I have now five such homes, in Obama, Myadzu, Miadzura, and other places. Four native catechists and one Japanese woman are working with me, but I need three other helpers to fill three important points. My plan of mis-

sionary lodgings enables me to spend a week or a fortnight in each of the stations, living with a native family, and gives a sense of permanence to the work which would be impossible under any other plan.

Before the year comes to an end, I hope to open at least one new church building, possibly two, in addition to improving and finishing a third, built long ago, but since very much neglected. We also have plans for the publication of a small religious paper, through which we expect to reach many people who would otherwise remain ignorant of the Church's message. We propose to place it monthly in a large number of good Japanese families, their consent first being secured by the visit of one of my native helpers. It will then be sent through the mail or distributed from house to house by some of our Japanese



A HILL-TOP VIEW OF OBAMA AND THE BAY

Christian boys. The people here are fond of reading, so that the paper is sure of a welcome.

During the first year and a quarter of my residence in these West Coast provinces I have baptized twenty-one persons, and a number of others are under preparation. The work we are trying to do in this district and the conditions under which it is done are fairly typified by the mission in Obama, and some account of that will give an idea of what is being done in all the towns in my district, where I have been able to establish a missionary residence.

Obama, now about three hundred years old, has many points of interest. As usual in Japanese towns of any importance, the chief interest centres in the castle. For two hundred and eighty years a small daimio resided here. It would be easy to fill several pages in the description of this beautiful bay, and the surrounding hills, over which hills I have walked again and again, but this must be left for the camera, which I accordingly do. To the Christians in Obama, the most interesting spot in the town is the little church, built a few years ago from the plans of Mr. Gardiner, under the direction of Bishop Williams. This church needs a number of additions to equip it fully for its work and to make it of greater influence in the town.

This little body of Christians, now only thirty-five in number, some fifteen years ago were led to Christ through a Japanese Bible, and a few tracts in Chinese, which they had obtained in some way. Without the aid of any missionary they met together once or twice a week in their houses, to read this Book and talk about what they read. They were then led to ask for the visit of some missionary and the Rev. John McKim, now Bishop of Tokyo, and the Rev. H. C. Page came from Osaka. After giving this little group further instruction, they felt justified in administering the Sacrament of Baptism to nine persons, thus forming the nucleus for the church. Since then various Japanese catechists, and at one time, a Japanese clergyman,

have had charge of the station. Several of the missionaries from Osaka, and Kyoto—Bishop Williams among the number—have visited the place. But never until my coming among them have they had a resident foreigner. My stay among them last winter for two months and a half and my monthly visits since, encouraged them greatly. They deeply appreciate the privilege of regular services. I have since opened up work in the centre of the town and we hope to do a good deal for the townspeople.

Decidedly the most important and most interesting member of the mission

lish. He loves the hymns and chants of the Church, and often I hear him singing them in his simple way. He has accompanied me to my other points, slept in my Japanese homes with me and messed with me for weeks. Always he has shown himself the same self-forgetful, polite Christian gentleman.

Mr. Sakaguchi, our young catechist in Obama, is a recent graduate of the theological school in Tokyo. Miss Ota, our worker among the women of the parish and town, is from our training school for women in Kyoto.

My lodging is a two-story Japanese



MISS OTA,
The Parish Visitor

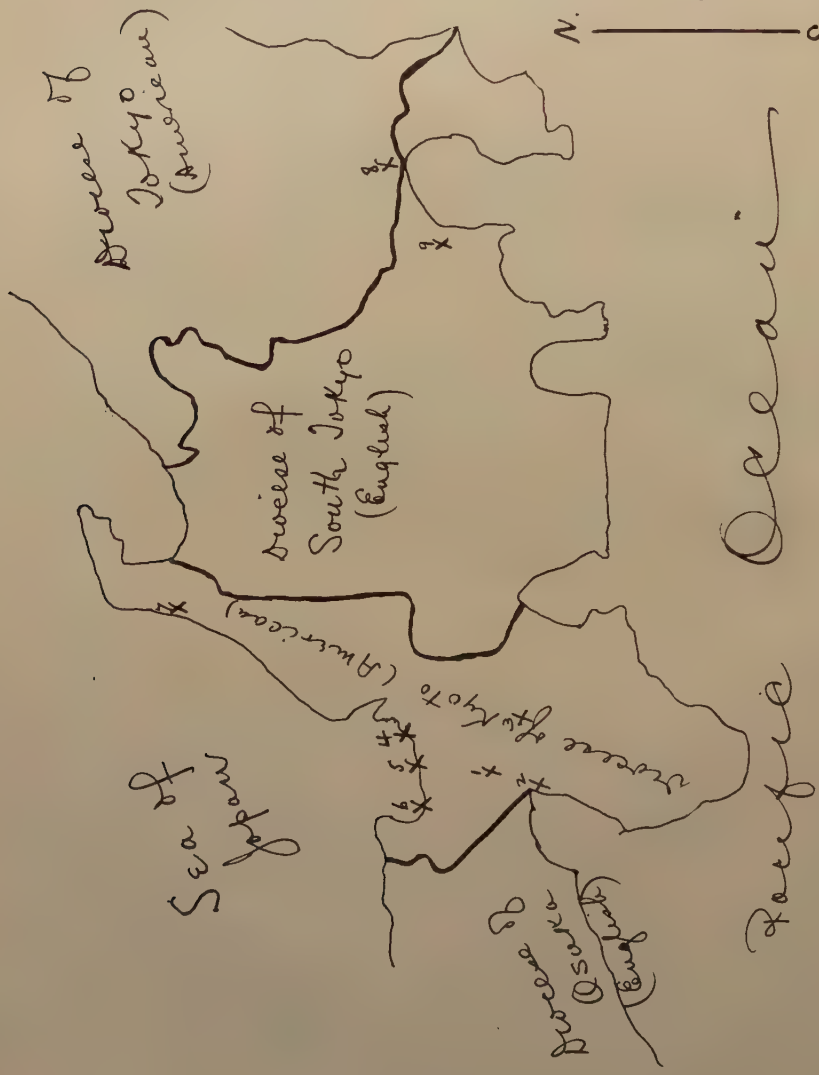
MR. KAJIKAWA,
The Lay-reader

MR. SAKAGUCHI,
The Catechist

is Mr. Kajikawa, our venerable lay-reader. Though not a man of much learning, he is a well-informed man, devout and steadfast in his faith, and not ashamed of his religion. His father was one of the chief officers in the daimio's castle and a skilled archer. When young, this old man, now sixty-six, served as page to the daimio. He is known and respected by every one in his town and neighborhood. He is faithful in his attendance upon public worship and has lately informed me that he and his wife have decided to leave all they have to the Church as their heir. He is a typical Oriental in all his movements and sentiments. He cannot speak a word of Eng-

lish. He loves the hymns and chants of the Church, and often I hear him singing them in his simple way. He has accompanied me to my other points, slept in my Japanese homes with me and messed with me for weeks. Always he has shown himself the same self-forgetful, polite Christian gentleman. Mr. Sakaguchi, our young catechist in Obama, is a recent graduate of the theological school in Tokyo. Miss Ota, our worker among the women of the parish and town, is from our training school for women in Kyoto. My lodging is a two-story Japanese building furnished with four wooden chairs and small pine wood tables for my study and dining-room. I sleep on the floor, Japanese fashion, and the charcoal brazier takes the place of a stove. An old Japanese woman who, for her simple honesty and faithfulness, has twice been honored by her town authorities with a reward, is my housekeeper. Every time I enter or leave the house I have to stoop almost double to get through the little sliding door, cut in a larger door which is never opened except on special occasions. On entering the rooms, which are laid with rush-covered mats, I draw over my shoes a large Japanese *tabi*, which closes with brass fasteners at the heel,

1. Kyoto
2. Osaka
3. Nara
4. Obama
5. Maidzum
6. Hyadzer
7. Kanazawa
8. Tokyo
9. Yokohama



SKETCH MAP OF THE DIOCESE OF KYOTO, SHOWING THE STATIONS OF THE WEST COAST MISSION

and completely covers the whole shoe, thus preventing it from injuring the mats. I have recently been able to secure bread at the new naval station on this coast. For a year or more I lived entirely on rice and fish, with occasionally some meat and vegetables, when I could obtain them from the stores in Kobe.

The people are exceedingly kind and approachable. I walk daily about the town, on the shore of the bay, in the

conversation have made me known everywhere about Obama and the neighborhood, and whenever I go about now, I am received with smiles and bows by young children and older persons and school boys, to many of whom I have spoken on the subject of Christianity. A few evenings ago, as I was returning from my walk, I heard a voice from a Japanese house saying, "There goes the *Yaso no Sensee*"—the teacher of Jesus.



"TO THE CHRISTIANS IN OBAMA THE MOST INTERESTING SPOT IN THE TOWN IS THE LITTLE CHURCH"

fields, on the hills, and seldom a day goes by that I do not have several chats with the people I meet or fall in with by the way. This personal work has been a great pleasure to me, just because it is so informal and simple. It requires very little tact to turn the conversation to a point where it is possible to speak of Christian truth with excellent effect. The people love to talk, and especially with a foreigner, and seek every opportunity for doing so. My walks and con-

The tone of the remark indicated nothing of the nature of ridicule. It was a simple statement, and I must own that I was proud to be called that, for that is what I hope I am, to these people. In America and England, where the knowledge of Christianity is so widespread, one fails to speak of these sacred and personal matters. But here, where every person one meets, with but few exceptions, is entirely ignorant of the truth and has never heard the name of our

Lord, one's impulse on meeting anyone whom he may never see again is to say at least a few words about the great purpose and reason of one's presence in a foreign land so far from home. The happiest hours of my life here have been those spent in preaching Christ on the mountain-side, on the bay to fishermen, on the road to pedestrians, in the fields to farmers, on coast steamers, to school-boys on their way home from school, indeed everywhere. This very day, during my walk in the mountains, I met a lad twelve or fourteen years old. A little conversation with him about the village he came from, across the mountains, revealed to me an unusually bright boy; and for ten minutes, there on the mountain path, that young lad stood before me all attention, as I rapidly told him how God made the world and how He loved it, and sent His Son Jesus to save men from sin and to prepare them for life in the world to come. When I finished, I asked him to come to see me, and gave him my card. The little fellow thanked me warmly and said he had been very impolite—impolite in what I could not tell, for certainly he was the very essence of politeness.

On the ruins of the castle wall in Obama there is a wooden bell tower. This serves as the town clock, but it is never on time. When the hours arrive—each in its turn from five in the morning to ten at night—a man climbs up inside and with a wooden mallet strikes the bell. It can be distinctly heard in every part of the town. For weeks I could not make my watch tally with the town bell. I was always exactly three hours late, until I learned that the bell-ringer always strikes the bell three times (*tsute gane*) to give the people warning that the time of day is about to be announced. After this I had no more difficulty with my watch.

As I go about from place to place I meet many people with their children. I have learned to approach these people through their children, for the heart of the mother is found here as elsewhere. These little people, all eyes and ears, have often been a source of great pleasure to me. They are attracted to me I suppose because of my appearance. It is easy to interest them, and I have had for my reward many a sweet little smile. All work done for these little ones is work that will sometime bear rich fruit.



A CAVE ON THE OBAMA COAST

A fishing boat has come in from the bay and the men are at work fishing

Church Schools in the Kentucky Mountains

HOW ISOLATION AND IGNORANCE HAVE COMPLICATED A HOME MISSION PROBLEM—A "PREACHER WHO PINT'DLY CAN TALK"—HOW THE CHURCH TURNS ON THE LIGHT IN HER SCHOOLS—TEACHING HEADS, HANDS AND HEARTS—MOUNTAIN CHILDREN WHO GIVE TO MISSIONS

BY THE REVEREND W. G. MCCREADY, D.D.

LOOKING out upon the wide domain of missions the Church will find no more inviting field than the mountains of Kentucky. If carrying the Gospel to every creature means good news to body, soul and spirit, then the field is most inviting; a Gospel which appeals to a man's best instincts and aspirations; a Gospel of order, discipline and cleanliness; a Gospel which puts standards of manhood and womanhood worthy of imitation in the guise of clerical and lay teachers; a Gospel which finds work for the hands and brain to do and sets hope above the heart.

A district 150 miles square in the southeastern part of Kentucky represents the mountain region. While thickly populated, it offers little inducement to the thrifty farmer. The thin, sterile soil of the hillsides does not furnish the support of the famous Blue Grass region, though along the rivers are often found fertile acres. The people secure a living, oftentimes a bare existence, by cutting down trees and floating the timber to the nearest market, often requiring a hazardous trip of hundreds of miles. Getting out railroad ties is now quite an industry. The building of railroads, within the last fifteen years, has opened up vast areas of coal lands. The coal output of the last year being double that of the year before.

The absence of navigable streams and railroads, together with the sparsely settled condition of the country, resulted in a most deplorable isolation. Inasmuch as the Courts of Justice were far away from the average citizen, he became his own arbiter. Self-reliance developed great independence of thought and action, hence political and social feuds and religious differences. The

absence of an enlightened ministry caused absurd religious notions to prevail. Religion without piety was the abnormal condition. An illiterate ministry preached an exaggerated and grotesque religion. Two great doctrines prevailed—immersion, "buried with Christ in baptism," and an ultra Calvinism, which opposed missions, a paid and educated ministry, and Sunday-schools.

A new teacher who joined the mountain mission last autumn writes of a visit to a "meeting house in the brush." "The people ambled in and out during the meeting hours perfectly unconcerned about the disturbance they created. There were five Negro men in the congregation, and, after the preacher had stumbled over a portion of a chapter from Isaiah, he called on the 'colored brother' to preach, after which the white man 'agonized,' as one of the congregation expressed his sobbing efforts. I thought he was having a beautiful time preaching a funeral sermon, and when he closed by asking the prayers of the people for himself and orphan children I felt quite proud of my reading the riddle aright, but when some one told me his wife had been dead several years I felt hopeless as to the meaning of the 'agonizer.' The favorite preacher in this neighborhood is a man who, as the people say, 'does not know a letter in the book, but he pint'dly can talk.'"

The Commonwealth of Kentucky, with sorry shortsightedness, made only the most meagre provision for caring for the mountain population. In the matter of public schools, only two dollars and fifty cents represents to-day the *per capita* allowed for the entire year's instruction for a child. This sum is augmented in the better conditioned parts of the State,

but the mountain counties cannot do this.

At best a five months' school is provided. The teacher, oftentimes very inefficient, conducts the school in a poorly equipped building, with the natural result of poor work. A steady improvement is being made in the character of the teachers, but the financial compensation must always be a great obstacle to a higher standard.

The history of St. John's School at Corbin, Knox County, is an interesting incident of our diocesan life. Corbin is a prosperous railroad town of 1,500 people. It is located in the very heart of the mountains and is an important strategic position for the Church. A public meeting of the citizens, held in the fall of 1900, requested Bishop Burton to open a Church school. A beginning was made in January, 1901.



RAW MATERIAL AT CORBIN

These people have grown up without the Church, and their children are not in St. John's School

Appreciating the pathetic needs of the mountains, Bishop Dudley provided a school of high order twenty-five years ago at Proctor, Lee County. That school is still sustained. Later he established one across the Kentucky River, at Beattyville, which is exerting a fine influence. After the division of the diocese, which brought the mountain counties into the Diocese of Lexington, Bishop Burton extended this school work.

The Rev. W. G. McCready, Superintendent of the Mountain Mission Schools, accompanied by Mr. G. S. Hancock, Mrs. I. W. Thomson, Miss M. E. Doane, and Miss E. J. Morrell, arrived at Corbin Monday, December 31st, 1900, and awaited the coming of the pupils on the following day. Strangers in a strange land and without any financial guarantees, we were anxious about the outcome.

A small frame building had been rented from a mother who also contributed five pupils. Tables and benches had been secured from a local planing mill, the owner of which sent seven pupils. The first day sixty-five boys and girls entered the school, and eighty per cent. of them paid their tuition fee. The attendance increased so rapidly that larger quarters had to be secured.

By June 1st, 156 pupils had been en-

Appreciating the need of still larger quarters, we began in September, 1902, the erection of a modern, frame school building two and one half stories high, with a frontage of sixty feet and a depth of fifty feet. It will accommodate between 300 and 400 day pupils.

The first floor has an assembly room and three recitation rooms. The second story will be used as living quarters for the teachers. Later on we hope to fit up



THESE BOYS AND GIRLS ARE PUPILS OF THE "EPISCOPAL SCHOOL," BEATTYVILLE, WHERE THE CHURCH HAS BEEN AT WORK FOR TWENTY-FIVE YEARS

rolled. Bishop Burton secured a well-located lot of five and a half acres, on which was a frame building suitable for industrial purposes. In this building we have a well-equipped printing office where several boys are working to pay their tuition by publishing *The Corbin News*, the only weekly paper in the town. All this property has been paid for through friends in and outside of the diocese.

the attic as a dormitory for the boys. This building will cost, when completed, about \$4,000. Through the generosity of our friends, in and out of Kentucky, we have secured in cash and pledges about three-quarters of the amount, and need \$1,000 to complete the building. It has been named the George C. Thomas Hall, after the Treasurer of the Missionary Society, a great friend of the work.

In spite of persistent opposition pro-



PUPILS AND TEACHERS OF ST. JOHN'S SCHOOL, CORBIN. THE REV. G. S. HANCOCK, PRINCIPAL, STANDS AT THE RIGHT

jected against us after we occupied the field, the school has steadily secured and retained the confidence of the people who realized, that without it they must have remained under the influence of ignorant and inefficient teachers.

In addition to the usual primary and grammar school branches, sewing, house-keeping, simple carpentry and printing are features of the instruction. We hope soon to be able to open a broom factory which will enable more of the boys and young men to "pay their way." Broom corn is raised in the neighborhood, and there is a ready sale for the brooms at a good profit.

Last year we had over four hundred children in five schools. About seventy-five per cent. of these children were able to pay their tuition. Our policy has been to sustain a high standard in the character of the teachers. This necessarily requires an outlay beyond our income. Some people aid the work by taking scholarships of \$15, \$22.50 or \$30. Many more are needed. For \$250 we can maintain a small primary school with thirty or forty pupils; for \$500 we can keep an industrial school open.

Literally thousands of children are clamoring for an education and will make almost any sacrifice to secure it. One of our boys lived for several months on thirty-five cents a week in order to have money enough to pay the school fees. Others regularly walk three, five and even seven miles a day over the rough mountain roads to come to the Corbin School. About two years ago I made a request of some of our mountain men, who are coal miners, to contribute some coal to our Diocesan Orphanage. Their reply was: "We will load the largest car we can get from the railroad and give it to you." Shortly afterwards, they dug with their own hands and sent in as an evidence of their gratitude to us, a car containing forty tons of the very best coal.

Our liturgy is especially adapted to the religious needs of these children. They enter into the service with intelligence and enthusiasm. At Easter, two years

ago, when the children of one of our schools turned in their mite-boxes, it was found that they had averaged forty cents each. This money was sent to the Church Missions House as their contribution to General Missions. Every one of these children came from extremely poor families. Yet out of their poverty, by real self-denial, they gave for the Church's work.

Recently a poor young mountain woman was tried in Louisville for selling whiskey without a license. She confessed her guilt, and in explanation of her crime said she was the sole support of her aged mother and sick brother.

They were compelled to leave one county because the father and brothers had been killed in a feud. She earned twenty-five cents a day washing, while in the summer she hoed corn for twenty-five cents a day, and had to resort to the illegal selling of whiskey. Some of our Church women interested themselves in her behalf and secured her release. Before leaving for her mountain home she said, "Sing me, please, 'What a friend we have in Jesus,' I never heard of Jesus before I came here."

The schools and the chapels are helping to banish forever such pitiful ignorance and degradation.

Every-Day Life and Work in Laramie

BY BISHOP GRAVES

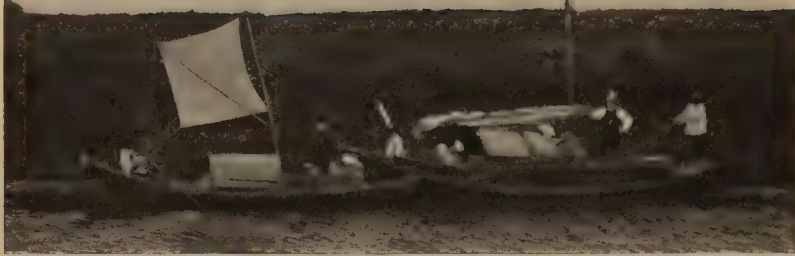
LAST Monday (June 1st) I visited the little burg of Merriman (eighty inhabitants) in the Sand Hill country. The missionary who was with me had visited the place but once since his coming to the field, so that the people had had but one service since last November. In the meantime two or three Church families had moved into the place and given new life to the work. They had organized a ladies' guild and earned \$140 toward building a chapel. This in a place where we have but thirteen communicants and some of them living from five to ten miles away. We held service in the Methodist Church in the evening, with fifty-three present. One child was baptized. The next day we visited Cody, a similar village. We held service in the school-house with forty-two present. At that service we baptized four children of a family that had been living seventy miles away, in the "Bad Lands," and

had not attended a religious service of any kind for ten years.

Day before yesterday in Johnstown we undertook to call at every house. At one house, where a baby had just been born, we found a young woman working who had been baptized and prepared for confirmation by a former missionary, but who had missed the confirmation. That night she was confirmed. Her little brothers and sisters from the country will be baptized at the next visit of the missionary.

This morning I went with the missionary to see a family at the edge of the village of Long Pine who have a child to be baptized. The people were not at home, but we called at every house on our way back. At one house we found a Roman Catholic woman whose husband objected to having the children baptized in the Roman Church. We are to baptize three of them this evening.

On the road at Long Pine, Neb.



"BY NATIVE HOUSEBOAT TO HANCH'UAN"

A Country Tour in China

PREACHING THE GOSPEL—HEALING THE SICK—HOSPITABLE
CHRISTIANS—HEATHEN WHO HAD NEVER SEEN A FOREIGNER
OR HEARD OF THE CHRISTIAN'S GOD—A COUNTRY CHOIR

BY THE REVEREND ROBERT E. WOOD

DR. BORLAND and I have been on a country trip by native house-boat to Hanch'uan. It must not be inferred that the boat was large when I say that the boatman had his mother, his wife and baby, a little boy, two young men and a cat, on board. The two men slept under the deck, taking up two boards to get in, and the others were all huddled together in a little cabin behind, so small that there was hardly room to move. We had a tiny cabin with a little square table and two chairs, which we put outside at night and made our beds on the floor. We took along a little Japanese charcoal stove and a box of supplies and bought fish and chickens and eggs in the country as we needed them.

It was very slow getting started from Hankow, where there are so many hundreds of boats. The Han River, which joins the Yang-tse at Hankow, is long and is navigable for many miles, but it is narrow and the current is very swift.

The mouth of the Han is often completely blocked by boats and those trying to get up stream have a hard time of it. Where the boats are so thickly massed together it is impossible to row, so they are pushed along by poles with spiked ends. Farther up, past the shipping, they use sail or oars, or they "track" or tow from the bank. The line is attached to the top of the mast and the men trudge along all day, pulling against the current. It is mighty hard work. Our "boys" were very good-natured and seemed to enjoy life, notwithstanding their hardships. Only when they worked hard all day did they get three meals. On ordinary days, when they were lying off, they got but two. When we got up into the country we left the boat and walked nearly all the afternoon.

At nightfall we reached Tsai Tien, but anchored for the night, expecting to visit the mission chapel early next morning. The place where we spent the night was across the river from the town and per-

haps a quarter of a mile below. About nine o'clock some of the Christians came looking for us with flaming torches made of old bamboo rope. They said they had come "to receive us" but we excused ourselves from coming at that late hour, although we appreciated very much their pains and trouble in coming to find us.

Next morning as we drew up on the bank of the town they again came, and had two sedan chairs ready for us. The Rev. Mr. Nieh was driven from Hanch'uan to meet us. We had Holy Communion with the Christians at 7:30, and later in the day Dr. Borland opened his medicine trunk, which he had brought along for the purpose, and treated all the sick who came, free of charge. He had about eighty patients. As they waited their turns with the doctor, I had a chance to preach and talk a little to them. At five we had a service and sermon, and after that, magic lantern pictures, which were greatly enjoyed by the people. It was quite a novelty for them. I had borrowed the Boone School lantern and a quantity of slides for the purpose.

Next morning we left at daybreak, and had another fine day. We walked several miles and at evening reached another



ONE OF THE HANCH'UAN CITY GATES

mission station not far from Hanch'uan where we had a short meeting. Some Christians farther back in the country sent two sedan chairs for us, and insisted upon our coming to visit them, so we went. They received us very heartily with fire-crackers, and brought out the whole country side, who so thronged around us that we could do nothing, and the holding of a service or meeting was



"THE MOUTH OF THE HAN IS OFTEN COMPLETELY BLOCKED BY BOATS"



"THE PEOPLE HAD DOUBTLESS NEVER SEEN A FOREIGNER BEFORE"

impossible. So I said a few words to the people, and we went back to the boat. The people of the place had doubtless never seen a foreigner before, and when I tried to address them were very quiet for a time, out of mere curiosity to hear what I would say; for many Chinese believe that their language can never be learned or spoken by a foreigner.

We found it very cold when we awoke next morning. A strong head wind had risen during the night, and that, together with the current, prevented our going on, so we remained where we were all day. It snowed a little and looked dreary outside, but fortunately we had a good book along and took turns reading aloud, and time passed very quickly. Next morning (Saturday) we again pushed on and reached Hanch'uan about eight o'clock. We went to the chapel and found Mr. Nieh, who had returned from Tsai Tien across country in a much shorter time than it took us by boat. The doctor had another large clinic, seeing about the same number of patients as at Tsai Tien. After this the kind-hearted, hospitable Christians gave us a good Chinese feast.

It was smoking hot, which was its greatest merit. The Hanch'uan Christians are generous. At Mr. Nieh's ordination they gave him a fine new sedan chair, which was brought up from Hankow, a silver chalice and paten of native workmanship and a dosel for the church, and I think a new cassock for Mr. Nieh besides. They must have spent some \$40 or \$50 at the time.

We called at the English Wesleyan Mission and in the evening had the magic lantern pictures again. The people were even more pleased than those at Tsai Tien. Sunday morning Holy Communion at eight was followed by Morning Prayer and sermon, with two infant baptisms at ten. As Mr. Nieh and I were in the sacristy before the latter service, the door opened and in came some of the Christian day-school boys. To my surprise, they vested in cottas and marched out singing a processional, while another boy presided at a wheezy, one-lunged organ and did wonderfully well. He and the choir had been trained by Mr. Nieh's son, Reuben, now in Boone School, who plays the organ for all the services in

Holy Nativity Church, Wuchang. Reuben must have trained them during vacation times only, and they are very much to his credit. The service was hearty, and we were immensely pleased with what we saw. In the afternoon we went in chairs to a country station where the Christians have in part paid for a house for the use of the church. Here, again, they greeted us with fire-crackers, and the whole place turned out to see us. We were prevented for a time from beginning the service. So we improved the opportunity by preaching a little to the people and explaining why we had come. Dr. Borland and I then walked down the street and drew the crowd away from the door, and when we returned the door

was closed, and we had our service in peace. Upon our return to Hanch'uan we took our boat and immediately started for home. It was very different going down stream, and we made very good time, reaching Wuchang at eight next morning.

It certainly was a fine trip and we were much encouraged over the aspect of Church affairs in these country stations. We were especially pleased with Mr. Nieh, and believe him to be a true pastor to his people. What we saw made us dream of what the Chinese Church is to be in the future, each congregation earnest and zealous, and presided over by its own native priest.



A MEMORIAL ARCH AT HANCH'UAN

Apportionment in North Dakota

THE opinion of North Dakota Churchmen with regard to the Apportionment Plan seems to be voiced by the Dean of Fargo, who says: "If anyone doubts the value of the apportionment system, it must be because he has not tried to work it. I am sure that in this district it has not only quadrupled former missionary offerings, but also aroused a real interest, a sense of responsibility and a desire to co-operate." At the convocation held in Fargo at the end of May the \$200 needed to complete the apportionment for the district was given and a little more. This effort was made a leading feature of the convocation. A list of the delinquent parishes was publicly read, and prompt payment urged. It is expected that additional gifts will be sent to the Church Missions House before the close of the fiscal year.

Soap as a Missionary Agent

BISHOP BRENT, writing about some of the incidents of his journey in Northern Luzon, says: "The first thing the Igorrote needs is a simple lesson in the laws of cleanliness; he is willing to learn, and to-day will take a cake of soap in preference to food, if offered the choice. Many of the skin diseases could be prevented among the children, and cured among those who are sick, if they had soap. I could use a ton of it to advantage. The Igorrotes are so poor that they could not buy soap; of course there is none to be had in their country. Manila is eight or ten days distant from Bontoc, and the people live on the rice which they grow in their *sementeros*—wonderful fields—mounting terrace upon terrace, from valley to mountain-top.

They have no clothing but a loin-cloth, and the children run naked."

The Editor is glad to be able to say that through the kindness of the Bishop of Southern Ohio, and Mr. T. A. Procter, of Cincinnati, the needed soap has been supplied.

The Largest Givers in North Carolina

STRANGE to say, the largest single offering for general missions from the Diocese of North Carolina, this year, comes not from the congregation of one of the parishes, but from the young people and teachers at St. Augustine's School for colored youth at Raleigh. The amount received from the school to June 1st was \$117.23. The largest parish offering was \$105.86, from St. Peter's, Charlotte, a full payment, it should be noted of the St. Peter's apportionment. No apportionment was made to the school. The offerings from St. Augustine's are the result of system. At the suggestion of the Rev. Mr. Hunter, one of the young colored men on the faculty, who is the treasurer of the school chapel, interviewed each student, and found out how much he or she was able to give for general missions weekly. One hundred and sixteen persons made pledges ranging from one cent a week upward. The givers were provided with weekly envelopes in which their offerings might be made, whether they happened to be present at services or not. Frequent instruction is given in chapel upon the Christian duty of aiding in the evangelization of the world. It is surely inspiring to find young men and women in circumstances like those of most of the students of St. Augustine's, many of whom work their own way through the institution, giving so largely to missionary support. The Diocese of North Carolina, by the way, up to June 1st had given the full amount of its apportionment of \$1,150 and \$10.69 more.

The Old Catholic Mission in the Diocese of Fond du Lac

BY THE RIGHT REVEREND REGINALD H. WELLER, D.D.

ON the Wisconsin peninsula formed by the waters of Green Bay and Lake Michigan, there is a population of about 20,000 Belgians, chiefly farmers, with whom are intermingled 10,000 French Canadians, Bohemians and Germans. These people were by tradition and instruction originally children of the Roman obedience, but, on account of the neglect and ill-usage which they experienced at the hands of the Roman Church, they were fast lapsing into infidélité, infidelity, immorality and spiritism, when, under the auspices of the late Bishop Brown, of Fond du Lac, an Old Catholic Mission was established among them in the year 1886. It has since flourished under the guidance of his successor.

Not far from our church in Gardner there is quite a congregation of Spiritists, composed of former Roman Catholics. This furnishes a fair object-lesson of how far those who have been systematically neglected by the Roman Church, and have had no other to turn to which was capable of commanding their respect and allegiance, may drift. It is safe to say that if our Church had been but one short year earlier in the field, this congregation of misguided people would not have existed.

There are people who have been wont to say—they are only excusable because ignorant of the facts—"Oh, these people are turbulent and quarrelsome by nature; nothing satisfies them; they are always at feud with their bishops or their priests." These authentic instances may help to remove such misunderstandings:

A mother, whose infant child had died, was required by the Roman priest to pay him \$5 before he would consign the body to the earth with Christian rites. She—not having the money—was left to bury the child with her own hands in her own garden.

In another case, after a baptism, the godfather and godmother each presented the Roman priest with half a dollar. He threw the money on the ground, reproaching them for their scanty offering; but the godfather, picking up the money, and putting it in his pocket, very properly replied: "If you do not think it worth your while to receive a dollar into your hand, I think it worth my while to pick it up."

A poor farmer called on the Roman priest, living at a distance of about eighteen miles, requesting him to administer the last Sacraments to his dying wife. The priest directed him to provide a carriage and pay first on the spot the sum of \$8 as recompense for his labor. As the man had not with him the money demanded, the woman was left to die without the religious rites she implored.

Cases like these might be multiplied, and sufficiently account for the wholesale defection from Rome in this part of American territory. It can easily be understood how, once led out from under the oppression of the papal system, these people have been led to renounce its errors while holding to the ancient Catholic faith. Thus Protestantism is no gainer by such defections, for these people have been brought up to hold the very word "Protestant" in aversion. Here Old Catholicism in America has its *raison d'être*, and justifies its existence. But, with tremendous possibilities opening before us, we are unable to take full advantage of the situation, owing to our limited means and the scarcity of French-speaking clergy.

Since the Church began her work, a vast improvement is noticeable, and at Gardner the Church of the Precious Blood is the religious centre of a widely-scattered congregation. The glebe, on which stand the church and presbytery, was the gift of Mrs. Waterbury, a rela-

tive of Bishop Brown. Our parishioners are mostly farmers, and a few years ago were very poor, but now, although most of them have still a mortgage on their property, they are, generally speaking, in much better circumstances. The church and presbytery are far removed from the world and its allurements, the nearest neighbors being a quarter of a mile distant in either direction, and the nearest railroad station fourteen miles. The Church of the Precious Blood numbers ninety-eight communicants, and a

is a very pretty little structure, but there have been no services for some time. The people are very poor, and there is no place where the missionary can stay. In summer this difficulty may be obviated, but in the bitter winters of our Northwest, it is insuperable. We hope, however, to be able to reopen this church in the near future.

In February of this year the Bishop-coadjutor opened a new mission, at Slovan, about fourteen miles from Duval, receiving under his jurisdiction in that



"AT GARDNER THE CHURCH OF THE PRECIOUS BLOOD IS THE RELIGIOUS CENTRE OF A WIDELY SCATTERED CONGREGATION"

unique feature is found in the fact that the men far outnumber the women.

Fourteen miles from Gardner, halfway between Sturgeon Bay and Green Bay, and nine miles from the nearest railroad station, lies Duval, in Kewaunee County, where we have under our charge St. Mary's Church, with forty-one communicants. The people here have had but little opportunity to learn the vernacular, with the exception of a very small number in the old town of Red River, and the services, therefore, are rendered in French.

St. Joseph's Church, at Walhain, Brown County, nine miles from Duval,

one day seventy-three families of lapsed Romanists. We will not know the exact number of communicants until they are properly registered, but it will probably be considerably more than two hundred. These people are Bohemians, but have been resident in this country for some years, and all of the younger people speak English. They were immediately put under the pastoral care of the Rev. Charles E. Trudell, who had come to us from the Roman Church shortly before, and had just been licensed by the Bishop to officiate in our communion. This congregation at Slovan will probably be self-supporting from the start, but will

need help in building a church and residence for their pastor.

There are two priests engaged in these missions, and the means of communication between the stations is the sleigh in winter, and the buggy when the roads are suitable. We have two Indian ponies, one, a three-year-old named "Jim," being partially the gift of Miss Emery, of the Woman's Auxiliary, of New York; the other, "Mme. Bonny," is the private property of one of the priests. A team is not a luxury, but an absolute neces-

priest, and much immorality and many ruined lives result from it. For this reason, we wish to build a guild-hall which shall be a place of assemblage for the entire parish. In this way the young of the flock would be shielded from peril. Here sociables might be given, and fairs and a night-school might be held, and the farming community have the advantages of lectures on agriculture and other popular topics. There is another strong reason for the immediate erection of a guild-hall. A Mr. Gigot has given



SOME OF THE MEMBERS OF THE GARDNER CONGREGATION

sity in this country, the long journeys and rough roads being beyond the powers of any one animal, aside from the fact that the nature of the farmwork at Gardner renders a team indispensable.

The priest has, however, at Gardner one serious difficulty to contend with, and that is the fondness of the younger portion of his flock for the dances given at the halls connected with saloons, which are of such frequent occurrence in this vicinity. Poor boys and girls! It is difficult to blame them; their lives are so hard, and existence so leaden-hued! Yet, this particular relaxation is most objectionable, not being under the eye of the

us a piece of land on condition that the parish shall commence building upon it within one year. Several persons have endeavored to secure this ground for the purpose of placing a saloon there, and if the Church should prove unable to avail itself of this chance, one of the gentry *will* do so, to the demoralization of the people, to the hindrance of our work, and to the shame and humiliation of the Church. We think that the needed building could be erected for \$1,000. Toward this the Bishop has promised \$100. The people are too poor to aid in this design. So we, therefore, must hope for outside aid,

A Missionary Physician for the Philippines

BY THE REVEREND ALFRED HARDING

THE Churchman who visits Atlantic City, N. J., may find a special centre of attraction in the frequent and inspiring services of the Church of the Ascension. Any time during the past seven years, if a regular attendant at those services, he would have noticed among the laymen who supplement the rector's work, Dr.

C. Radcliffe

Johnson, a member of the vestry and of the parish Chapter of the Brotherhood of St. Andrew. You could not but be attracted as he greeted you and you looked into his earnest face and noted his deep interest in the parish work. Dr. Johnson is one of those laymen who, while devoted to his profession, yet finds time to be regular in his attendance at Church services and to take some part in the parish activities.

His father, an officer in the Navy, with a fine record for ability and devotion, was for a long time, until his death, a vestryman of St. Paul's, Washington. His mother is an equally devoted Churchwoman. It was natural, therefore, that Dr. Johnson should develop his sturdy character. After his school and college days in Wilmington, Del.,

and Lehigh University, he entered one of the Government departments in Washington. But, not content to pass his life in the peaceful security of a Government clerkship, he used his leisure time in preparing for a course in medicine. This he took at the Columbian University, Washington, receiving his degree and license to practice in 1897. He removed at once

to Atlantic City. Though he went there as a stranger, his diligence and ability soon resulted in an excellent practice.

I must confess that it came as something of a surprise (for the clergy, I am afraid, are apt to be surprised at any exhibition of special interest in missionary work on the part of laymen), when Dr. Johnson wrote me that, after careful thought, he had decided to offer himself

as a medical missionary. When finally I learned that he had been invited by Bishop Brent to join his staff in the Philippines, and had been appointed by the Board of Managers, I was rejoiced that the Church had had the wisdom to make such an excellent selection, and that she could command the services of a man like Dr. Johnson. Strong in mind and body, in the prime of life, enthusiastic



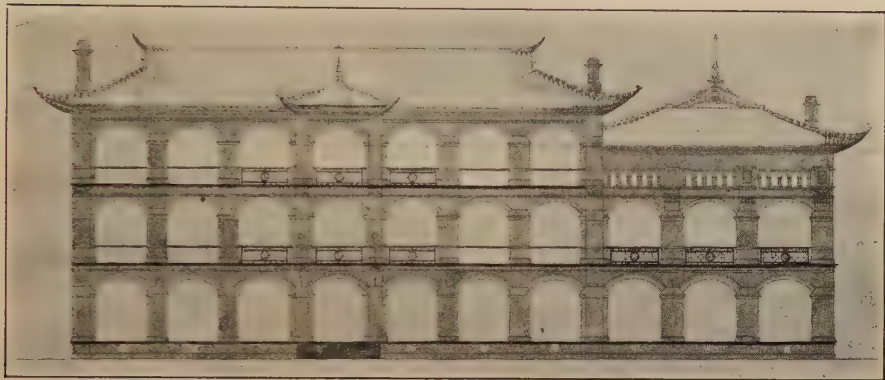
C. RADCLIFFE JOHNSON, M.D.

in his profession and profoundly convinced of the Church's mission for the salvation of men, he seems to me to be an ideal missionary physician.

In St. Paul's Church, Washington, on June 1st, a farewell service was held just before Dr. Johnson's departure. The Holy Communion was celebrated by Bishop Satterlee, and Chaplain

Pierce made the address. Dr. Johnson sailed from San Francisco with his wife and boy June 11th. For the present, at least, he will be stationed at Manila. Later, it is possible that the Bishop may ask him to undertake pioneer work in the provinces.

St. Paul's Church, Washington.



THE PROPOSED BUILDING FOR ST. JOHN'S COLLEGE. THE SOUTH ELEVATION

The New Building at St. John's College, Shanghai

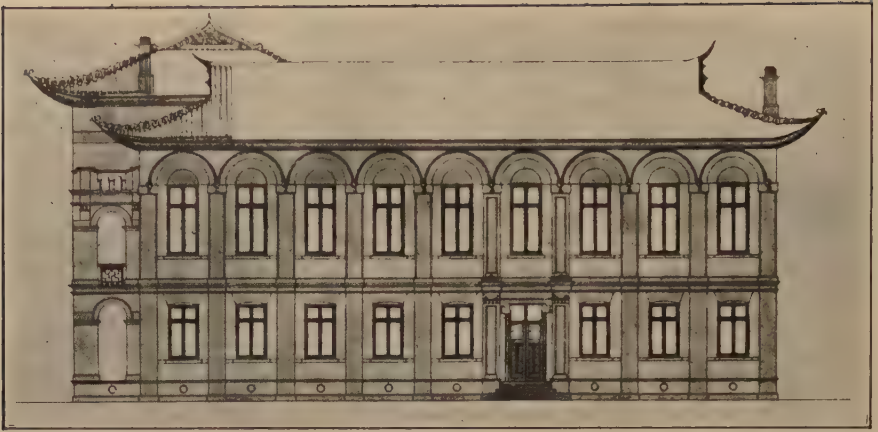
Some Comments upon the Architect's Plans

THE accompanying illustrations from the architect's drawings give some idea of the proposed new building for St. John's College, Shanghai. Dr. Pott is using his furlough in this country, as many of the readers of THE SPIRIT OF MISSIONS know, in trying to secure the money necessary to supplement the gifts already made in China and in the United States.

When completed, the new building will be the third erected on the college grounds. It will stand to the west of the main building; the Science Hall, put up six years ago, occupying the ground to the east. The buildings all face south, looking out over the college lawn. They

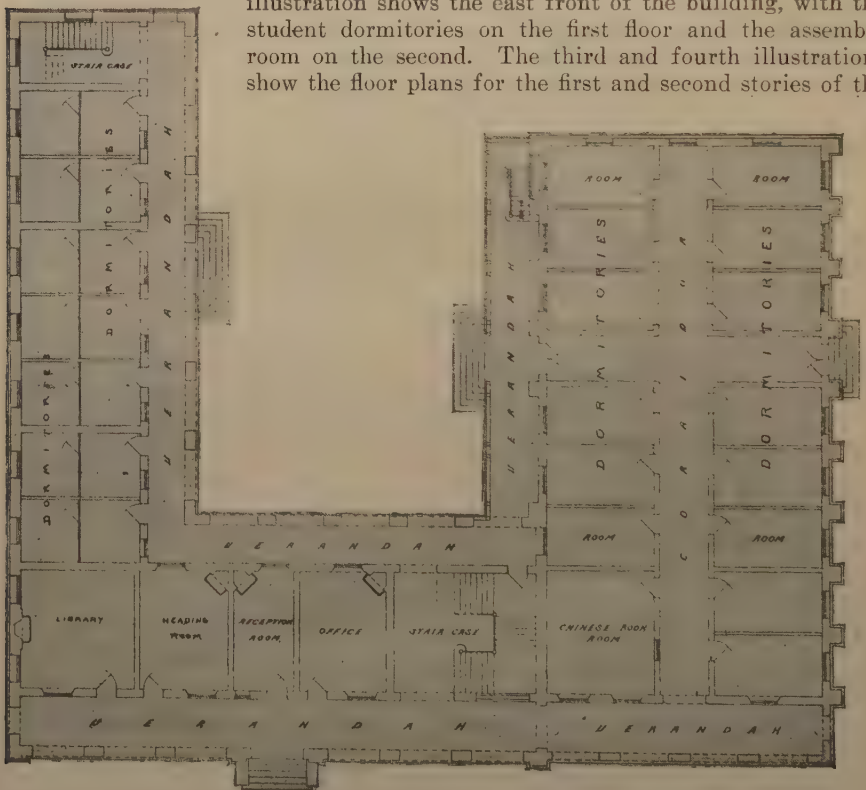
are well situated, and when the new building is finished St. John's will have an equipment second to no other missionary institution in the Far East. As the illustrations indicate, the architects have wisely and successfully endeavored to adapt Chinese architecture to scholastic purposes.

The building will occupy three sides of a square. The first illustration shows the south front. On the first floor of the three-story portion will be a library and reading room, to be known as the Low Library, a reception room, administration office, a store-room for Chinese publications and dormitories. The second floor, in addition to further dor-



THE PROPOSED BUILDING FOR ST. JOHN'S COLLEGE. THE EAST ELEVATION

mitory space, will provide accommodations for the resident teachers. The third floor will be used entirely for the student dormitories. The second story wing contains dormitories on the first floor, and the entire second floor will be devoted to a general assembly room, seating 500 people. The second illustration shows the east front of the building, with the student dormitories on the first floor and the assembly room on the second. The third and fourth illustrations show the floor plans for the first and second stories of the

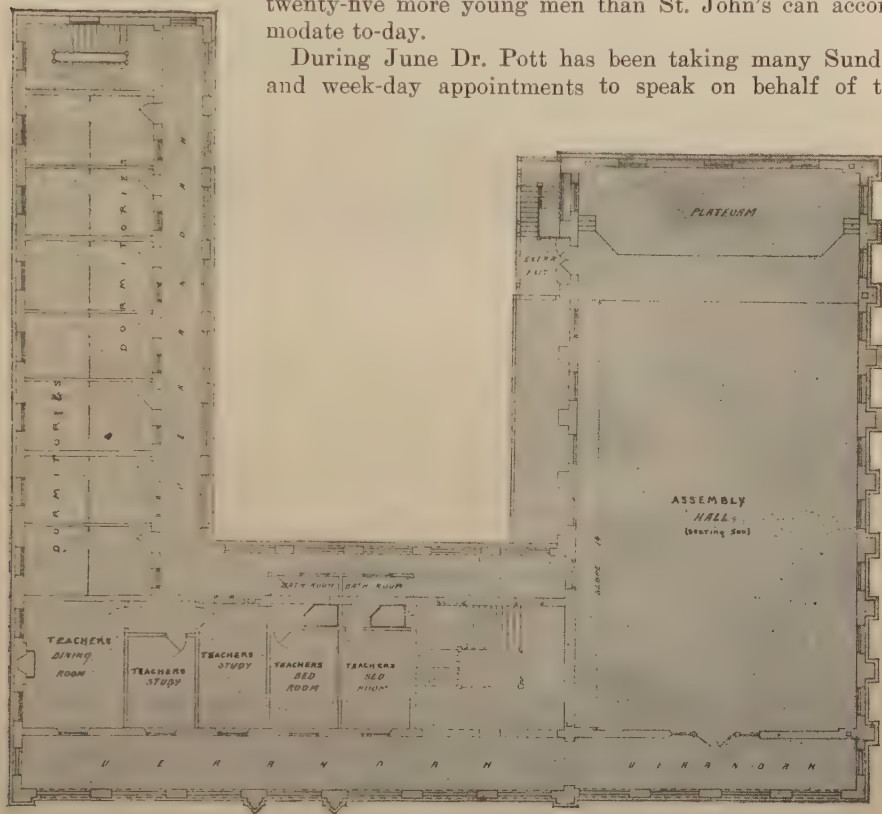


THE PROPOSED BUILDING FOR ST. JOHN'S COLLEGE. PLAN OF THE FIRST FLOOR

whole building. The third floor is a duplicate of the second; except that the space is devoted entirely to student quarters.

When completed, the new building will provide dormitory accommodations for seventy-five students besides the teachers' quarters and the important general rooms, like the assembly hall, library and administration office. It thus becomes possible to convert space in the other buildings now used for these general purposes into dormitories accommodating fifty more students, so that the total increase in the dormitory space will provide for one hundred and twenty-five more young men than St. John's can accommodate to-day.

During June Dr. Pott has been taking many Sunday and week-day appointments to speak on behalf of the



THE PROPOSED BUILDING FOR ST. JOHN'S COLLEGE. PLAN OF THE SECOND FLOOR

College Building Fund, and has succeeded in cutting down the amount still needed by a few thousand dollars. The fund lacks now about \$7,500. The gift of a dollar from every person who reads these words would be more than sufficient to

complete the fund. It is the wish of Dr. Pott and Bishop Graves, as well as of the Board of Managers, that the new building may represent as widespread giving as possible. Why might not 7,500 people each invest one dollar in the enterprise?

Owing to the unexpected withdrawal of one of the St. John's faculty and the increased number of students, two young unmarried laymen, college graduates, preferably, with experience in teaching, are needed at St. John's early in the autumn. Particulars from the Corresponding Secretary, 281 Fourth Avenue, New York.



THE OLD AND THE NEW IN MEXICO

An American Bishop in Mexico

BY THE REVEREND HENRY FORRESTER

BISHOP JOHNSON'S visit to the Mexican Church, as the representative of the Presiding Bishop, has proved of great value. The first place visited was Chihuahua. American Churchpeople here had been visited by various bishops and priests, and the late rector of St. Clement's, El Paso, had given them what attention he could before his lamented death, last autumn; but no organization had been effected until immediately after that event, when the episcopal-vicar organized a mission committee and appointed the Rev. J. C. Hall to the charge. Bishop Johnson found an enthusiastic people and a vigorous work; and the time he spent there, including a Sunday, gave encouragement to the former and impetus to the latter. Good accounts of this station may be looked for later on. The few faithful ones at Torreon rejoiced to have the Bishop with them for a day, and the Rev. Mr. Rose and his people, at Monterey, enjoyed a similar privilege.

In order to finish the account of the Bishop's work among the English-speaking people, it may be said here that while

in Mexico City he gave a Sunday visitation to Christ Church, confirming four persons, presented by Mr. Roberts, the lay-reader. The parish is without a rector, and the episcopal vicar was too ill to be present. The people of this congregation are now almost exclusively British. The American Churchpeople have been talking about forming a congregation, and the Bishop presided at a meeting called for the consideration of the question.

The visits to the Spanish-speaking congregations were most interesting.

That to Jojutla was by rail, the road passing near the base of snow-capped Popocatepetl and under the shadow of the Sacromonte, in a cave at whose summit lies the image of the Indian Christ, which attracts multitudes of worshippers from the surrounding region. The descent into the *tierra caliente*, in which Jojutla is situated, presents some fine views. The mountains on either side, with the bright green of the cane-fields in advance, and the fortress-like plantation buildings frequently passed when these fields are reached, are most interest-



SOME OF THE GIRLS OF THE HOOKER SCHOOL, MEXICO CITY

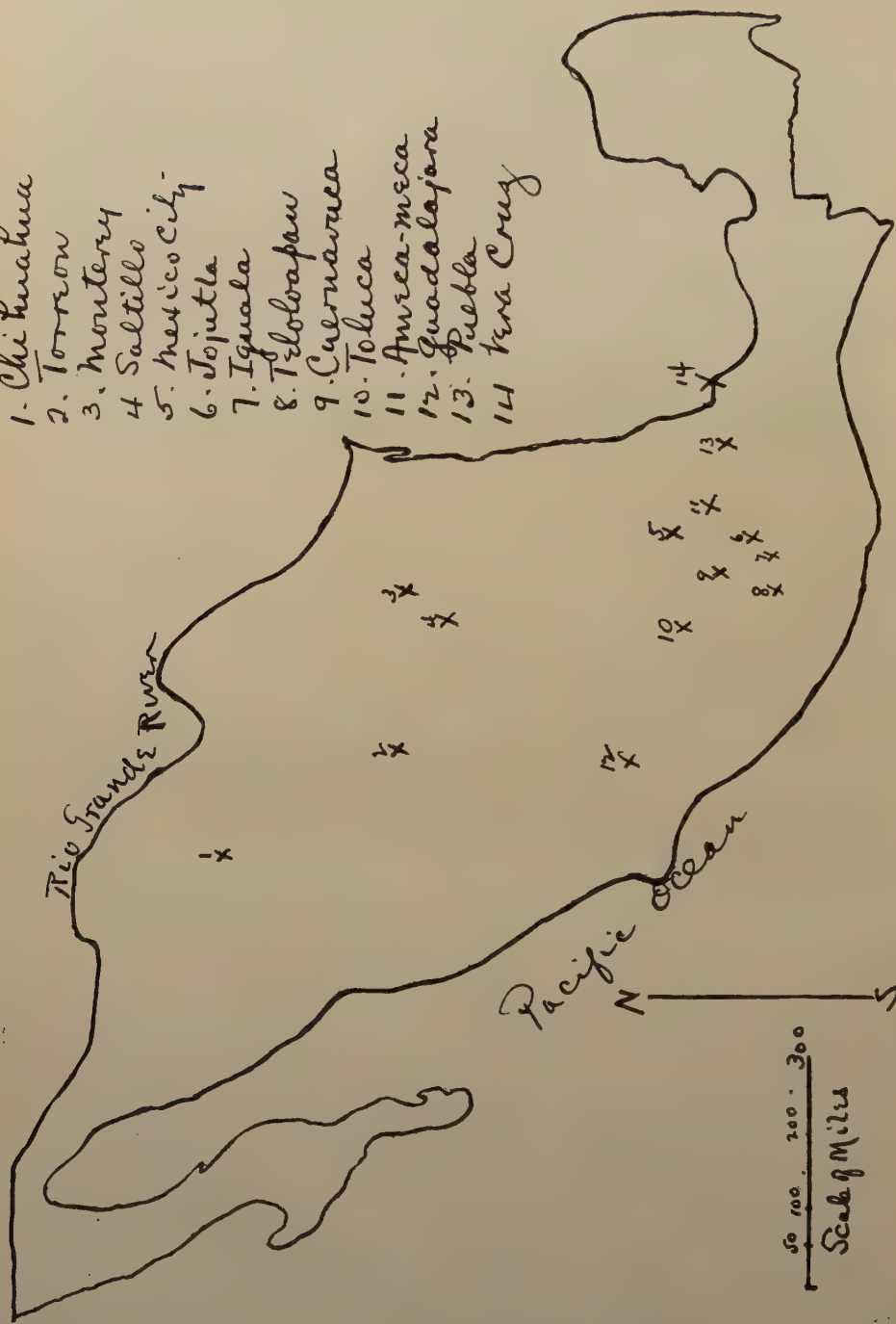
ing. Jojutla, being in the sugar-cane and rice-fields, is the most unhealthy station connected with the Church. Several ministers have contracted serious illness there, and one has died. Mr. Querido, the deacon now in charge, is an Indian, native to this region, but even he has not escaped illness. He has done a good work, and presented twenty-three for confirmation.

By far the most interesting place visited was Teloloapan, about thirty miles distant from Iguala, on the Cuernavaca railroad, and five or six thousand feet higher above sea-level. The Bishop endured like a good soldier the unaccustomed hardships of the long ride up and back; the descent being more trying than the ascent, as it had to be made in one day. The ride both ways was a good deal of a walk, for at times the incline was so abrupt, the rocks so smooth and slippery, or the loose stones so rolling, that kindness to the horses, and a due regard for the safety of the riders, did not permit any other way of progress. The tediousness of the journey was relieved by the attention demanded by the scenery. There was a succession of towering heights, soaring up into the azure, brilliant with patches

of color here and there. Then, by contrast, there were profound abysses, with ribbons of verdure beautifying their depths. Again there were both at once, close at hand, the height affording grateful shade from the rays of the sun, and the canyon carrying a rushing stream, which filled the air with its music, while the trees on its banks made a beautiful setting for the waters flashing in the brilliant sunlight.

The Bishop's visit to Teloloapan greatly strengthened the work there. Some one on the road, when told that he was a bishop, would not believe it, as it seemed incredible that such a personage would visit these mountains in this way. It created a deep interest among the people of the town. Some of the principal citizens called on the Bishop and attended the services. Among the thirteen persons received, three were men of mature age, and seven were young men. Eight other young men and a number of other men and women and children were prepared, but could not be present because of distance and employment. These young men give great promise for the future of the Church in this region, and the presence of the Bishop gave courage and confidence to all our people, and

1. Chihuahua
2. Torreon
3. Monterrey
4. Saltillo
5. Mexico City
6. Toluca
7. Iguale
8. Toluapam
9. Cuernavaca
10. Toluca
11. Ameca-meca
12. Guadalupe
13. Puebla
14. Vera Cruz



SKETCH MAP OF MEXICO, SHOWING THE LOCATION OF THE PRINCIPAL STATIONS OF THE MEXICAN CHURCH

had a powerful influence on the whole population. Miss Arce, one of the young women who was at the Church Training School in Philadelphia, and who is in charge of the school at Teloloapan, took good care of the Bishop and his party, in what is known as "The Church House." Here are the chapel, the school-rooms and the residence of the clergy and teachers. It is much to be desired that this house should be purchased, so as to give the work a permanent home, and to save the paying of rent. It would also

that these girls must take the normal course, so as to fit themselves thoroughly for the work of teaching, and have government diplomas authorizing them to teach. The question was how to give them that course. After much deliberation it was determined that the only practicable means was the establishing of an "Annex" in Toluca, where everything seemed to promise the best results. To do this involved the renting of a house and the employment of a suitable person to be a house-mother to these girls,



A MEXICAN WOMAN GRINDING BOILED CORN FOR TORTILLAS

The stone on which the corn is placed is the metate. The long stone with which the grinding is done is the mano. It has four surfaces of different degrees of smoothness for successive use in reducing the corn to the requisite fineness. When the grinding is complete, and the corn has become dough, a lump is patted out between the palms of the hands into a large thin cake called a tortilla, which is then baked upon a hot flat surface of stone or iron. It is a palatable and excellent article of food, when fresh.

give the people confidence in the permanence of the work. Fifteen hundred dollars (gold) paid in easy instalments, would secure it.

At Toluca, where the Bishop spent a Sunday, he was deeply interested in the "Annex" to the Mrs. Hooker School, just established there. The course of studies in the school is six years, and prepares the pupils for the normal course. The sixth year class of 1902 was composed of twelve girls, ranging from fifteen to eighteen years of age. It was an exceptional class, and the authorities felt

at a cost of about \$1,000 a year. The good offices of an interested and influential friend secured the house, a good one, and admirably situated. The mother of three of the girls, who had been house-keeper in the Mrs. Hooker School for six years, and had given great satisfaction in that position, was chosen as the house-mother, and the "Annex" was established, in faith that the money needed for its maintenance would be supplied. Of the twelve girls, one remained in the school in Mexico City as a teacher, the other eleven going to Toluca. It was a

great step in advance in our educational work.

The establishment of this "Annex" enables us to increase the number of girls receiving an education, as the school in Mexico City has been filled up again, making a total of sixty-seven girls in the two places. It is a great pity that there are not accommodations in the Hooker School for one hundred girls. If we only had the house-room the additional expense would be very little, as no more teachers would be needed.

tunity to give the moral and spiritual instruction which help to impart the former. Our schools are our most effective evangelizers, because they work on the most impressionable material, and produce the most profound and permanent effects, both upon the individual and upon the people who come under his or her influence.

The ordination services were of special interest. One young man was ordered deacon and one was advanced to the priesthood. A Roman priest was re-



ANOTHER VIEW OF MEXICAN WOMANHOOD. FOUR OF THE TEACHERS OF THE HOOKER SCHOOL

Bishop Johnson also visited the Dean Gray School, in Mexico City, and was pleased with the few boys in it, regretting that, for lack of room, there seemed to be no way of increasing their number, and having a school for boys equal to the one for girls. This educational work is the very best work that can be done in Mexico, and it is earnestly hoped that facilities for it will be increased. Boys and girls who are kept almost continuously under our influence for a number of years, beginning at an early age, form characters which are worth vastly more than the secular knowledge acquired. Indeed the giving of the latter is of value mainly as affording an oppor-

ceived into the ministry of the Mexican Church. This gentleman is a Frenchman, ordained in France, but has spent several years in Mexico. He was received to lay-communion in the Mexican Church about a year before, and had been an instructor in the seminary ever since, teaching the languages and philosophy.

The number confirmed and received during Bishop Johnson's visit is as follows: Jojutla, 23; Teloloapan, 13; Cuernavaca, 5; Ameca-meca, 29; Toluca, 12; Mexico, 33 Spanish and 4 English-speaking, making a total of 119. Many others were "ready and desirous," but could not get to the places visited by the Bishop, and he could not get to them.

Pennsylvania's Commemoration of Twenty-five Years of Sunday-school Giving

TWENTY-FIVE years ago Mr. John Marston, a layman of St. John's Church, Lower Merion, Penn., suggested that the Sunday-schools of the Church unite in a practical observance of Lent by making it a time for special self-denial and giving on behalf of general missions. The plan was taken up earnestly in a few dioceses and the result of that first offering in the Lent of 1878 was, so far as money is concerned, \$7,070.50. But a beginning had been made in a great undertaking. As the years have passed hundreds of Sunday-schools in every diocese in the country have joined the movement, and the amount of their gifts has risen from the \$7,000 of 1878 to

the \$110,000 of the Lent of 1902. The total gifts through the quarter of the century reach in round numbers \$1,250,000.

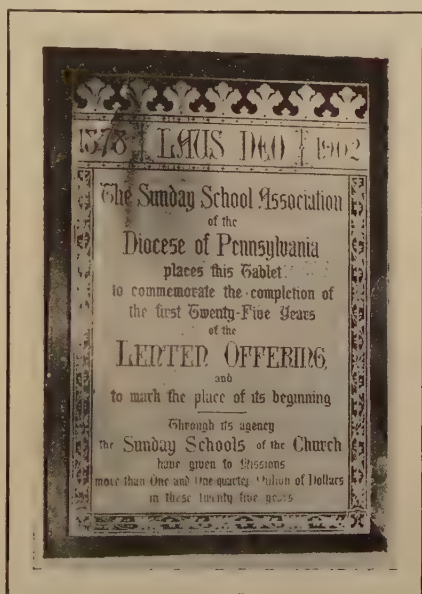
With characteristic wisdom, the officers of the Sunday-school Association of the Diocese of Pennsylvania decided to commemorate this quarter of a century of missionary giving by the erection of a memorial tablet in St. John's Church. The Sunday-schools throughout the diocese took the matter up heartily. On the evening of June 8th a ser-

vice was held in St. John's, and the tablet shown in the accompanying illustration was unveiled by John Marston, 3d, whose grandfather had suggested the Lenten Offering plan. The church was filled with interested Sunday-school workers, and addresses were made by Bishop

Whitaker, Mr. George C. Thomas the Treasurer of the Missionary Society, and by the Rev. H. L. Duhring, D.D., the Special Agent of the Sunday-school Auxiliary. An interesting feature of the occasion was the presence of the Rev. C. C. Parker, who was rector of St. John's at the time the Lenten Offering was begun. As a goal toward which to work, it was suggested that the next quarter of a century of the Lenten Offering might show a total of \$2,000,-

000, given by the Sunday-schools for the general mission work of the Church.

The history of St. John's parish is a striking illustration of the principle that missionary interest and giving largely influence the prosperity of any congregation. The small wooden church in which Mr. Marston and his friends worshipped twenty-five years ago has been replaced by a fine group of stone buildings, including a church, parish house, and rectory.



THE LENTEN OFFERING TABLET IN ST. JOHN'S CHURCH, LOWER-MERION

Commencement at Lawrenceville

A LARGE number of visitors, both white people and colored, attended the fifteenth annual commencement of St. Paul's School, Lawrenceville, on May 22d. The exercises were characteristic of the work of the school. In addition to the usual essays and addresses for such occasions, samples of the mechanical work of the students were exhibited. In some instances those who had learned certain trades explained the scope and working of the department in which they had been trained. Each commencement at St. Paul's shows what progress the institution is steadily making, and how it is constantly taking on new life, with a consequent widening of its usefulness. With a little larger and more regular financial support St. Paul's could be wonderfully developed.

The Linking of Opposites

AMONG the many benefactions of Grace parish, New York, is a home and hospital in connection with the East-side chapel. Here live a number of aged and dependent men and women. In order to give them the advantage of some light occupation, the Brabizon system of making useful and decorative articles has been introduced. Each year the things made are sold, and the money given to some charitable or missionary purpose. A few weeks ago Miss Deane, the deaconess from Alaska, who has done such capital work at Circle City, came to the Missions House, with a purse containing \$150 in gold. This amount represented the gift of these aged people for the Church work in Alaska. Thus the crowded and toiling life of New York's East-side is linked with the scattered but no less needy life of the great Alaska mission. Is it too much to say that if Church people everywhere gave as these few people on New York's East-side have given, the word "deficit" would be banished from the missionary vocabulary?

There are Twenty Other Beds to be Supported

SUCH a letter as this is an immense satisfaction to the parish priest who is trying to help his people to appreciate the blessedness of giving for the spread of Christ's kingdom in distant lands:

"We will increase our annual subscription to foreign missions, due in June, from \$25 to \$50, and I especially want it to go to St. James's Hospital, Nganking, of which Mr. Wood spoke yesterday. This is in grateful appreciation of Miss L——'s tireless and ceaseless ministrations to me, and I hope it may bring similar comfort to some one in the Chinese hospital."

The Miss L—— referred to is a trained nurse who has been caring for the donor of this increased subscription. Is there not a valuable suggestion here in the faithfulness of the nurse and the appreciation of the patient? The \$50 will support a bed in the hospital for a year.

Provoking One Another to Good Works

FOR several years the Sunday-school of Trinity parish, Hartford, Conn., has led all other schools in the diocese in its gifts for missions. This year St. John's, Waterbury, desired to earn the honor of being the banner Lenten Offering school, and challenged Trinity to a friendly contest at missionary giving. It was decided to extend the period from Easter to Whitsun Day. When the returns were made it was found that Trinity still retained the honor, though in order to do so it had been obliged to better largely its best previous record. St. John's was only \$10 behind, with a gift almost double its previous best. The plan was carried out in the best spirit, and the real reason for and meaning of the giving were not lost sight of in the effort to win the honor,



I. MR. MATTHEWS AND KONDE KAI IN ST. JOHN'S CHURCH

Glimpses of African Life at Cape Mount

BY AGNES P. MAHONY

PICTURE No. I. shows the chancel of the Irving Memorial Church of St. John, at Cape Mount. The clergyman is the Rev. in which he conducts Morning and Evening Prayer, when, through illness or any other cause, Mr. Matthews is unable to be present.

Nathan Matthews, and the young man in a cassock is Konde Kai, a mission boy, and one of the finest characters I have ever met. It is Mr. Matthews's earnest desire to help Konde Kai to the priesthood, for which he seems fitted. But Mr. Matthews says that until he gets more help he cannot spare Konde Kai, as he is one who can be trusted to do things faithfully and intelligently. Even now he makes a strong impression upon all who listen to the beautiful and reverent way



II. KUND00 AND TINDO

No. II. is a picture of Momo Belgrade or Kundoo, the oldest boy in the school, and Tindo Ferguson, one of the smallest, though not the youngest boy, for he seems to have stopped growing the last few years. Tindo is a very attractive child, and we like to think that some day he may make a doctor, for he shows so much interest in his work when he helps in the dispensary, and where we frequently call him "Dr. Ferguson." The title does not seem misapplied, when one



III. MR. MATTHEWS AND AN OLD WOMAN ASKING FOR RICE

sees how deftly he applies a bandage to a wound. He is very shy, and has many times slipped some native berries or nuts into my key-box without saying anything about it. Tindo was captured about twelve years ago when he was a baby during a tribal war. His mother, running to escape, dropped Tindo from her back, and could not stop to pick him up. The chief who captured him brought him to the mission and gave him to Mrs. Brierly, so he is a real mission boy. Momo Belgrade is a very promising young man, but should be now able to earn his own living, and if the industrial department is started he will soon learn some trade, as he is very "handy" when called upon to use a hammer or saw.

Picture No. III. shows an old native woman, of about eighty years, who has stopped Mr. Matthews to ask

him for rice. There are several of these old women who either come or send to the mission for rice each week. One of the most pitiful sights I have seen in Africa was one of these women who must have been nearly one hundred years old. She had been a slave all her life, and when she became too old to work she was cast off, to live as she could. The first time I saw her she came tottering up the steps, having walked about four miles, with about a quart of

peppers tied in a handkerchief on her head, which she wanted to exchange for food. Her independence appealed so to me that "Mama Keelee" was not allowed to want. One Saturday "Mama Keelee" failed to appear for her weekly rice, and we heard that she was sick. A few weeks later she died. Mr. Matthews took some of the



IV. COTTON-WOOD TREE, WITH CHIEF'S GRAVE AT THE LEFT



V.  SMALL-POX BOYS

mission boys to dig a grave for her. He read our beautiful burial service over her, committing her body to the ground in the hope of a "joyful resurrection." I know that if by God's grace some day I might attain to that resurrection, I shall want to see "Mama Keelee." I feel sure that she will appear in that same grateful spirit in which her poor tottering body used to come forward with outstretched arms to show her gratitude to us.

The fourth picture shows a great cottonwood tree near the mission. Just to the left may be faintly seen a chief's grave, outlined by a circle of inverted gin bottles, one of the white man's vicious gifts to Africa. There is also a

pitcher and a bowl placed on the grave to contain food for the spirit of the dead man.

I venture to say that the readers of THE SPIRIT OF MISSIONS might long guess at the character of the last picture without coming anywhere near it, so let me say at once that it shows a group of boys who came to the mission at the time of the small-pox outbreak a year and a half ago. Each had on his naked breast a white ring chalked over his heart. This was supposed to prevent a fatal ending of the disease. No one will wonder, therefore, that I hope to be able sometime to go back to Africa to work as a medical missionary.

No one has yet volunteered to assist Mr. Matthews at Cape Mount, as suggested in the article "A Day's Work in West Africa," page 317 of the May SPIRIT OF MISSIONS.

Notes by the Way

THE principal of one of the English Church Missionary Society colleges in India asks for half a dozen second-hand typewriting machines. The request of THE SPIRIT OF MISSIONS, made some time ago, and still unanswered, is more modest. Three will be sufficient. One for the mission at Wusih, China, one for St. Luke's Hospital, Shanghai, and one for the mission at Maebashi, Japan. Those who are willing to give a machine, or money to purchase one, may address THE SPIRIT OF MISSIONS, 281 Fourth Avenue, New York.

THE increase in the Easter offering from Grace Sunday-school, Cuero, in the District of Western Texas, this year, as compared with last, is due in part to the fact that one of the boys, who is also in the choir, won the choir medal this year for attendance and behavior. Of his own accord he asked the rector that instead of the medal he might have its cost in money. This he gave to the Easter offering for missions.

A CHINESE physician, who many years ago as a lad was instructed and otherwise cared for in the early days of the China Mission, and who later was sent to the United States, where he received his medical education, has presented to the Church in China, through Bishop Graves, a desirable plot of ground worth about \$1,200. Though he has never become a Christian, his relations with the missionaries have always been friendly, and he makes his gift as a thank-offering for benefits received from the Church under the elder Bishop Boone.

DURING Lent the Rev. Charles E. Benedict, of the mission at Aux Cayes, Haiti, adopted the plan of preaching in the open air in a part of the town which is a favorite resort of sailors and of the people who come in from the coun-

try with fruit and provisions. Some of the congregations numbered 150 people, many of them doubtless hearing for the first time the Gospel as this Church has received it. The service on Easter Even was used for an endeavor to make plain to the people that our Lord's Resurrection occurred, not on Saturday, as many of the Roman *padres* teach, but on Sunday. Very generally in Haiti the Saturday before Easter is called in the Creole patois *Samedi Bon Dieu lève*; that is to say, the Saturday of God risen from the dead.

DURING the six months of the present year the following grants have been made by the American Church Building Fund Commission, making a total of \$4,725: To St. Luke's Church, Los Angeles, Cal., \$200; Mission, Sperryville, Va., \$200; Church of the Redeemer, Shelby, N. C., \$200; St. Stephen's, Coytesville, N. J., \$250; St. Michael's, McHenry, N. D., \$100; Church of the Heavenly Rest, Eagle Lake, Tex., \$200; Church of the Advent, Allendale, S. C., \$100; Holy Trinity, Elm City, N. C., \$150; St. Paul's, Weston, W. Va., \$150; St. Andrew's, Friendship, N. Y., \$200; St. Andrew's, Amarillo, Tex., \$200; St. Mark's, Crystal Falls, Mich., \$200; St. Paul's, Ocean City, Md., \$250; Holy Trinity, Memphis, Tenn., \$200; St. Peter's, Kansas City, Kan., \$200; Good Shepherd, Onoway, Mich., \$250; Sharon Chapel, Sharon, Va., \$175; St. Paul's, East St. Louis, Ill., \$250; St. Paul's, Clinton, E. C., \$150; St. Mary's, Jefferson, Wis., \$150; St. Paul's, Eden Tibbals, Fla., \$150; Ascension Chapel, Pocahontas, Ark., \$100; Mission at Linton, N. D., \$300; Mission Chapel, Spilman, W. Va., \$150; Epiphany, Somerset, Va., \$250. These figures illustrate the practical work of the Commission in assisting missionary bishops and others to build churches in places where the full amount cannot be raised locally.



THE GENERAL WARD IN THE BUNN MEMORIAL HOSPITAL FOR WOMEN AND CHILDREN, WUCHANG

How a Chinese Slave Girl Led a Friend to the Light

BY MARY V. GLENTON, M.D.

ONE day last December, a little girl came into the dispensary waiting-room at the Pao Ngan Gate. She sat waiting her turn as did the others, and then presented her poor little swollen body for treatment. The verdict was, "Come to the hospital; we may be able to help you; we may not; but we promise to do the best we can." Sometimes such a suggestion is acted upon, sometimes not, and when the girl said, "I'll come to-morrow," we had our doubts, especially as "to-morrow" turned out to be a day of pouring rain. The Chinese dislike rain, and the women hate it worse than the men. So we were surprised that afternoon to receive our little girl. She had come a distance of nine *li* (three miles), the rain beating down on her bare head in all the fervor and vigor of a semi-tropical rainpour, such as we have quite often in the Yang-tse valley.

She improved slightly at first, but we soon discovered that this was one of the cases in which we could do nothing, beyond trying to make her last days comfortable. Her owners—she was a slave—told us that if she recovered she would

be taken back; if not, we might keep her. They had tried to sell her when she first became sick, but she was not considered a bargain, strange to say. When we questioned her about her family, in order to have some one to call on beside the *yamen* people, should matters take a serious turn, she told us where to find a woman who was taking the place of a mother to her, and thereby hangs the interesting part of this tale.

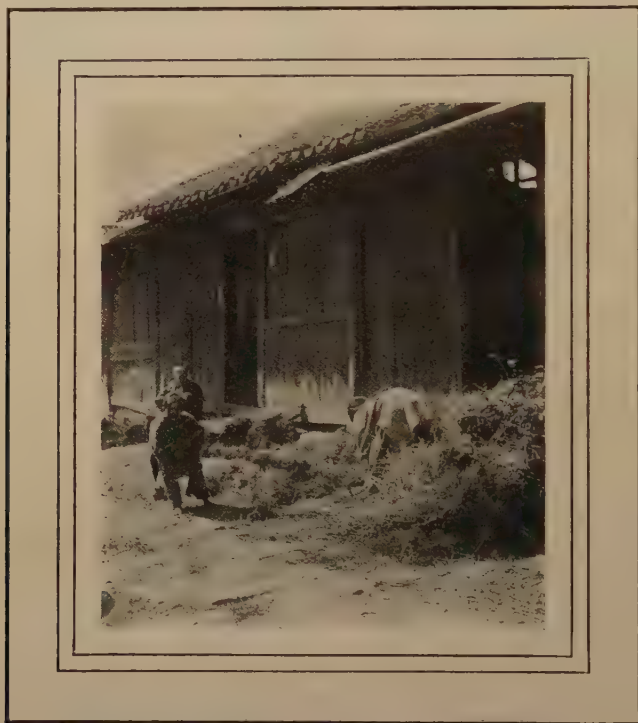
The father of Lei Hsi—for that was the little one's name—was an opium smoker, very cross and cruel to his children. Lei Hsi was sent out every day to beg rice and vegetables; if she came home at night with none, she was severely beaten. When Lei Hsi's father died, the mother turned her out into the street. An acquaintance recognized her, and, thinking that the little girl had either run away or lost herself, took her back to her mother, who was ashamed to own that she had turned the child out to a street life and its degradation. In about a month Lei Hsi was turned out again. This time she was recognized by some one who knew the true state of affairs, and who advised her to offer her-

self as slave to a *yamen*. She was taken and sold from one *yamen* to another, even spending some time in Shanghai. She was unable to tell us the name of her home city, as she had drifted round this way for five years.

Finally she reached Wuchang, and while in a *yamen* here succumbed to the inroads made on her constitution by her pitiful life. When she grew sick and

ers had a place to which sick people could go for help. This woman would not listen to "the doctrine," from her husband or anyone else. She simply would not be spoken to on the subject. But she brought little Lei Hsi to us, first for medicine, and afterward entrusted her to us for care. She allowed the child to be instructed, and later to be baptized.

As Lei Hsi grew worse, her foster-



A GLIMPSE OF THE POORER QUARTER OF WUCHANG

It was in such a house that Lei Hsi lived with her foster mother

useless, she was not wanted in the *yamen*, but where was she to go? Nobody would buy her, and she had no home in the city. An *amah* (a nurse) in the *yamen* lived—when at home—in the courtyard with a woman who might find room in her house for the little waif. The *amah* pleaded for her, and Lei Hsi went to her new home. After being there a couple of months she grew gradually worse, and the woman, whose husband was an "enquirer" and who was "eating foreign doctrine," heard that the foreign-

mother came and stayed with her for days at a time, and when a faint ray of hope would show itself, as it so often does in lingering diseases, she said that if Lei Hsi recovered she would take her for her own, and would not let the child go back to the *yamen*. While staying with the child in the Elizabeth Bunn Hospital, this woman listened to instruction daily, as do all the patients, and frequently attended the Sunday services in the church. Her stubborn heart was softened, and she was glad to listen to

"the foreign doctrine" that she had heretofore rejected, and now she is to be admitted as a catechumen.

Early Palm Sunday morning little Lei Hsi died quietly in her sleep, died a baptized Christian, died at the age of thirteen, at the end of the four happiest months of her whole short life. Even though they were filled with suffering they were happy months. She had seen

speaking of her suffering when not questioned on the subject.

As we passed through the hospital grounds on this bright Sunday morning, in the company of one of our Hankow workers, we met Lei Hsi's foster-mother. She thanked us profusely, and turned to our visitor to speak of the goodness of the people in this place. Her face brightened and a glad smile came over



A SLAVE-GIRL PATIENT AT THE BUNN MEMORIAL HOSPITAL

her first Christmas; she had seen and joined the foreigners in their worship in their beautiful church; she had had pictures given to her, and a scrap-book, and when she could lie down (for sometimes the only position in which she could breathe comfortably was standing up, leaning her folded arms on a table), it was so nice to lie and look at the pictures all over the spotless wall of the hospital ward—to her a lovely place.

She was so patient and uncomplaining, always ready to greet us with a bright smile when we appeared, very rarely

it, as she said through her tears, "Yes, and I have been led to the True Light, too, by her coming here."

Lei Hsi had a hard life, a sorrowful life. The sufferings of a long life, yes, of two or three long lives, had been crowded into her thirteen years. She not only found rest at last herself, but all that suffering and its ultimate end was the means of saving another soul from death. She was, unconsciously, a little missionary, and it was thus that a slave girl in China witnessed for Christ.

The Meeting of the Board of Managers

June 9th, 1903

AT the June meeting of the Board of Managers there were present of the elected members: The Bishops of Pennsylvania, New Jersey, West Virginia, Pittsburgh, New York, Central Pennsylvania and the Bishop-coadjutor of Rhode Island; the Rev. Drs. Applegate, Greer, Vibbert, Anstice, Alsop, Perry and Parks; and Messrs. Low, Mills, Thomas, Gardner, Butler, Morris and Pell-Clarke. The Bishop of New Jersey was called to the chair. He announced the death on May 17th of the Right Rev. Dr. Thomas A. Starkey, Bishop of Newark, who for a number of years was an elected member of the Board of Managers, and offered prayer.

The Treasurer's statement showed that the contributions from all sources were \$83,956.44, larger than last year at the corresponding date. The increase is mainly in parish offerings. During the last month a single offering of \$6,000 was received from an individual. Contributions of this class nevertheless are still behind last year at May 1st by about \$5,000. Making the proper allowance for difference of time, the Sunday-school offerings showed a gain of \$5,150.78. The average gift per school reporting was \$31.68 against \$28.81 last year; 3,119 schools contributed \$98,837.03, while in the same period in 1902, 3,222 schools sent \$92,834.22. The offerings of the Woman's Auxiliary have increased about \$12,000. The total of obligations to May 1st, for the current fiscal year, was \$800,234.43.

The Treasurer reported that on the previous evening (June 8th) he had participated in the services in St. John's Church, Lower Merion, upon the occasion of the unveiling of a tablet commemorating the twenty-fifth anniversary of the Sunday-school Lenten Offering; that being the parish where it originated, when John Marston, Esq., was superintendent of the Sunday-school.

Under the pledges spoken of last

month from the Woman's Auxiliary, existing appointments of women workers made under the United Offering of 1898 were continued.

A communication was received from the Bishop-coadjutor of Chicago, informing the Board that at his instance the Diocesan Board of Missions had ordered paid back into the treasury of this Society \$187.50, which had been paid so far this year for Swedish work in the diocese, and saying that the appropriation ought not to be renewed for the coming fiscal year.

An appropriation of \$500 was made from the income of the Anna Mary Min-turn Fund, payable to the Bishop of Salt Lake, when the same will complete the proposed St. John's Chapel, Salt Lake City, without debt.

Communications were received from a large number of the bishops having domestic missionary work under their jurisdiction, with regard to appointments, stations and stipends, and their wishes were met by favorable action.

Letters were received from several of the bishops in the foreign field. The Bishop of Shanghai states that the last reports he has received from his missionaries show a considerable increase in the number of catechumens, and are generally encouraging.

Among the communications received from Liberia was a letter from Mr. M. J. Ledlum, who signs as Warden of our Church at Cape Mount, and who has been residing in the neighborhood fourteen years. His purpose was to commend strongly the work of the Rev. Nathan Matthews, "relative to the training of the school-boys and also the conduct of the Church services, which show progress and great improvement." He further writes that the furniture for the Irving Memorial Church, largely provided with offerings from the Woman's Foreign Committee of the Diocese of New York, is highly appreciated, and that they can now affirm that their church is the finest

in the Republic, adding "for which furniture all concerned beg to return thanks."

The Committee on Audit reported that they had caused the Treasurer's books and accounts to be examined to the first instant and had certified the same to be correct.

A Committee was appointed to prepare an Apportionment for the coming fiscal year.

The Bishop of Massachusetts was elected to membership in the Board, to fill the vacancy caused by the resignation of the Bishop of Tennessee.

Announcements

Concerning the Missionaries

Alaska

MISS EDITH A. PRICHARD, who sailed from Seattle by steamer *Dolphin* May 31st, arrived at Ketchikan June 3d.

The Philippines

DR. C. RADCLIFFE JOHNSON, whose appointment was announced last month, with his wife and child left Washington, D. C., June 2d and sailed from San Francisco direct for Manila by steamer *America Maru* on the 11th.

BISHOP BRENT's appointment of Miss Emily Mease Elwyn, Deaconess, of Philadelphia, as a missionary worker in the Philippines, which was acted upon favorably at the May meeting, has now taken effect.

Cape Palmas

AT ITS meeting on June 9th the Board of Managers expressed approval of Bishop Ferguson's appointments of Mr. E. A. Cline Ogoo as the Rev. Mr. Matthews's assistant at Cape Mount, in the room of Mr. T. Seymour, whose appointment terminated on February 24th, and of Mr. Benjamin Cundo Belgrave as an assistant teacher at the same station.

Shanghai

BISHOP GRAVES's appointment of Miss Marion S. Mitchell, of Newburgh, N. Y., as a woman worker in the Shanghai District, which was acted upon favorably at the meeting of the Board of Managers in

May, has now taken effect. Miss Mitchell sails in September.

Hankow

AT THE meeting of the Board on June 9th Bishop Ingle's appointment of Mr. Thomas Paul Maslin as a missionary in the District of Hankow was approved and the necessary appropriations were made. After a farewell service in the chapel of the Church Missions House, when the Holy Communion was celebrated and an address made by the Rev. F. L. Hawks Pott, D.D., on St. Barnabas's Day (June 11th) Mr. Maslin left for Alameda, Cal., his home. He is a recent graduate of the General Theological Seminary, and expects to be admitted to the diaconate by the Bishop of Sacramento soon, and to sail from San Francisco September 3d.

Tokyo

THE REV. HENRY SCOTT JEFFERYS retired from the Tokyo Mission as of date of May 1st.

BISHOP McKIM has appointed the Rev. H. St. George Tucker as president of St. Paul's College, Tokyo.

INFORMATION has been received that Miss Ellen MacRae and Miss Flora M. Bristowe, recently appointed missionary workers in the District of Tokyo, arrived from England on April 24th and are now stationed at Sendai.

THE rector of the Church of the Ascension, Lakewood, O., finding that the parents of the Sunday-school children did not look with favor upon their being supplied with mite-boxes for the Easter Offering so soon after having had in their homes similar boxes for the Ohio Diocesan Mission Fund, found a way out of the difficulty, which threatened to reduce the Sunday-school offering to nothing. He owned a large Zuni Indian bowl. This was given a prominent place at each of the school sessions and offerings for missions were deposited in it. On the last Sunday over \$15 were given, and the total was nearly three times as much as the Advent offering for diocesan missions.

The Sanctuary of Missions

PRAY to be blind to the world's strong glare;

Pray to see brightly the clear heaven above;

For they are highest on its throne of love,

Who most for God in this dark world will dare.

Before us goes the strong Incarnate Word;

In Him the weak ones overcome the strong;

Thus in His strength the Cross is borne along;

Thus onward sweep the armies of the Lord.

—*Rawes.*

Thanksgivings

For God's revelation of His love for men.

For the opportunity of serving others through prayers and offerings.

For the example of Lei Hsi. Page 499.

For the faithful work of the missionaries who are carrying the Gospel to neglected people at home. Pages 471, 475 and 481.

For the larger gifts for missionary maintenance.

Intercessions

That the chapels and schools among the mountain people of the South may receive the aid necessary for their work and welfare. Page 471.

That the Government of the United States may do nothing to throw temptation in the way of the people in the Philippines. Page 459.

That Mr. Gring may be sustained in his work among the people on the west coast of Japan. Page 465.

That mission hospitals in all lands may receive adequate support and may continue to open the way for the truth. Pages 484 and 499.

That the staff in China may be increased to permit of more itinerating evangelistic work. Page 476.

That the men and women needed for the Japan Mission may speedily volunteer. Page 463.

That Bishop Rowe may be preserved upon his journey to northern Alaska. Page 462.

That the \$7,500 still needed for St. John's College, Shanghai, may be quickly provided. Page 485.

For the Increase of the Mission Staff

BLESSED Lord of the Harvest, we pray Thee by Thy Holy Spirit to stir the hearts of many, that they may be ready to spend and to be spent in Thy service, that so, whether in the neglected portions of our own land (especially ———), or in the great Empires of the East (especially ———), the people who sit in darkness may be brought to know Thee as the Light of the World and the Lord of Life. *Amen.*

A Prayer for Mission Hospitals

O LORD, the Healer of all our diseases, who knowest how the sick have need of a physician, let Thy perpetual providence guide and direct the work of mission hospitals throughout the world. Bless all whom Thou hast called to be sharers in Thine own work of healing; let them learn their art in dependence upon Thee; let them exercise their skill to Thy honor and glory; and grant, O Merciful Father, that they, and all committed to their care, may be brought through the mystery of suffering into union with Thee. Give Christian people everywhere a ready will to support all good works undertaken in Thy Name, that the sorrow of the world may be lightened and the bounds of Thy Kingdom enlarged, through Jesus Christ, Our Lord. *Amen.*

THE WOMAN'S AUXILIARY

To the Board of Missions



MARY PALMER
Deaconess

A First Year in Southern Florida

BY DEACONESS PALMER

Miss Palmer entered the Church Training and Deaconess House, Philadelphia, from the Church of the Heavenly Rest, New York, and while there volunteered for work under Bishop Gray, of Southern Florida.

SINCE coming to Southern Florida, in the autumn of 1902, my work has been of a general character, under the direction of Bishop Gray. Work in a missionary district is quite different from city missionary work, the distances are so great and the visits are so varied in character. One day I go by train to address a Woman's Auxiliary meeting, where I am told the members have become rather indifferent. On reaching the little station, I am met and taken in a springless wagon drawn by a mule to a house in an orange grove, a short distance out in the country.

After a brief rest, we go down to a most beautiful lake and take a row boat to the landing, whence we proceed to the little church. Here I talk to the twelve or fourteen ladies present, a goodly number for such a place. Afterwards, as there is no train back to Orlando, one of the ladies has me driven home. I am a little tired after such a trip, but hardly am I arrived home, when a note is sent to me, asking if I will come to stay through the night with someone who is ill. Here is where the hospital training, received during my school course, comes into play.

Another of my duties during the past year has been the preparation of a colored woman for confirmation. She lived so far beyond the town, it was impossible for me to go regularly to her or for her to come to me. But a way must be devised to have her instructed, and as the Church Home and Hospital was about halfway between us, I got permission of the matron to use the little front room, which is chapel and sitting room, once a week. Every time the woman was there, and seemed to appreciate what was taught her. On the evening she was confirmed, I was at the service in the little St. John Baptist mission chapel, which is doing such good work here among the colored people.

Sometimes the Bishop sends me off on a missionary trip, to be gone ten days or longer, and then, in visiting the little places where services can be had only once a month, one priest having to serve several places, one is greatly cheered by seeing the faith and loyalty shown to our dear Church. If I happen to be anywhere on a Sunday, I have lay service, when the priest in charge is absent, and there is no other way of having public worship.

Wherever there are no branches of the Woman's Auxiliary, I try to look up all the Churchwomen and organize a branch, and teach them that, although they cannot have regular meetings or give much

money, their prayers are as acceptable, and keep them as much in touch with the work, as anything else. This going about to the various places and entering into the life of the people with whom I stay, make them feel that someone is caring for their work and is in sympathy with them.

I have service in the hospital on Sunday afternoons, and also during Lent and on special days when the chaplain cannot be present, which seems to fill a place in the lives of the patients, which otherwise would go unfilled.

This gives but a sketch of the work, but from it may perhaps be gleaned an idea of how busy the days of a deaconess are, and something of the pleasure that is gained in feeling that the Master's work is being furthered.

Another year I shall not be able to go about the district, as I am to be in charge of the Church school, which is so beautifully situated on Lake Eula. The training of the future daughters of the Church is of great importance, and with this end in view, the Bishop has established his school in the cathedral town, Orlando. This affords an opportunity to people at a distance, needing a mild climate for their children, as well as to those of our own missionary district, to give a Christian and churchly education to their daughters.

The Work of a Laramie Deaconess

BY DEACONESS LE HEW

Miss Le Hew was trained in the Church Deaconess Home, St. Paul, Minn., and since her graduation has been supported in her work in Laramie District through the United Offering of 1898.

I WAS born in eastern Nebraska, but have spent the greater part of my life in McCook, a town in the extreme southwestern part of the state. There I graduated from the high school, and taught for four years. I was brought up a Methodist, and until I was thirteen had never even heard of the Episcopal Church. At that time, the

Church services were revived at McCook, and my family began to attend them, and in the course of a year my sister and myself were baptized and confirmed by Bishop Graves. For years, however, services were held very irregularly, and the missionaries were changed so frequently that it was very discouraging to us all. When we asked why there were such fre-

quent changes, we were told that there were not sufficient workers in the field to supply all the stations.

This condition of affairs first led me to think of taking up the work. I applied for advice and help to my Bishop, and he recommended me to the training school at St. Paul. It is hard to tell in what ways I was *especially* benefited there, as I feel that I owe so much to all who were connected with the school; and if I am ever able to accomplish anything, it may be traced directly to the love and enthusiasm for our work which were instilled into our minds there, as well as to the thorough instruction in the course of study.

I left the training school in August, 1901, but, not being old enough, was not ordered deaconess until December 15th, 1901, when Bishop Graves held the service in St. Matthew's Cathedral, Laramie, where I was then at work. I remained

in Laramie for four months, and then the Bishop transferred me to St. Stephen's, Grand Island, where I am now.

Besides assisting my rector, the Rev. L. A. Arthur, in various duties of the parish, such as the choir, Sunday-school and altar guild, I have a large and flourishing sewing-school for the girls and a guild for the boys. These are both open to children of all denominations, and we feel that through these agencies the Church is being brought into closer relation to those outside of it. I am glad to say that our classes in Sunday-school are beginning to be enlarged by children from these guilds.

Last year I made about five hundred parish calls. I have also done quite a little nursing. I could be nursing all the time, if I wished, and be self-supporting, but it interferes with my other work so much, that I never answer any call where it is possible to get someone else.

Among the Mill People of South Carolina

BY DEACONESS GRAHAM

Miss Graham is a graduate of the Church Training and Deaconess House, of Philadelphia, and is at work in Columbia, S. C., under the direction of the Rev. Churchill Satterlee, son of the Bishop of Washington.

MY father, the Rev. Richardson Graham, was one of the first missionaries to China, going out with Bishop Boone, in 1844. As the daughter and grand-daughter of clergymen, I have always been engaged in parish work, having taught in Sunday-school and Bible-classes, conducted mothers' meetings, girls' guilds, boys' clubs, etc., etc., ever since I was old enough. For many years I have been a working associate in the Girls' Friendly Society, and naturally find that the experiences thus gathered are a great help in my work as a deaconess.

My work is entirely among the mill people of this district. There are five large factories, each with its *hill*, or village. The owners of the Richland, Olympia and Granby mills gave the land

for the chapel, which is located quite near the Olympia mill. My work is primarily in those three villages, with a population of from 7,000 to 10,000 people. The Capital City and Palmetto mills are farther away, but when the call comes, I am glad to go there and do all I can. We draw Sunday-school scholars from all five of these villages. Very frequently the call for help in illness or sorrow or poverty comes from those who have never been to the chapel or any of the meetings, and probably never will come after the trouble or necessity has passed by.

My work is very varied. For two winters I have had a greatly appreciated night school. I do not teach day school, or do any strictly secular work. I visit all that I can, but am obliged to walk.

We should have a horse, but there are so many needs! While my health lasted, I filled, as far as I could, the duties of visiting nurse. There are so many families, with so much to be done. The mill operatives are all Southern people, drawn from the little farms, for the most part gentle, kind-hearted, polite, and hospitable, always glad to see me, and ready to promise to come to church and Sunday-school, though not always doing so.

The people from the Sand Hills are of a lower grade socially; very few can either read or write, but they are capable of great improvement. As with the farmers, they come to the mills that the children and young people may get work and earn money. The age of children working in the mills is now regulated by law, which is a great improvement. The conditions in the factories and the villages I consider excellent. The mill companies certainly do all they can for the health and comfort of their operatives. The houses are all new and comfortable, as they are built in the South. I lived in a mill house in Olympia village for over eighteen months, and am very thankful for the experience, as it gave me an opportunity to know the place and the people in a way I could not have done, living away from them. But, unfortunately, our pretty little house was not in a healthy place for me, and I contracted malaria. All last summer I suffered with malarial fever; it has left me with malarial rheumatism, which has troubled me greatly ever since, but it is a great cause of thankfulness that I have been able to continue the work straight along. God has blessed and prospered the whole work of the mission.

Trinity mission house has been built, and we have a fine plant and every opportunity for work; large, healthy, airy rooms for the various clubs, G. F. S. reading room, mothers' meeting, dispensary and a large auditorium for entertainments and concerts. Our home is on the second floor, and is just as convenient and comfortable as possibly can be. The Rev. Dr. Lloyd was here at the house-

warming. It was a real pleasure to have him with us then.

Our family consists of the Rev. C. B. K. Weed, Vicar of Trinity Chapel, my sister and myself. Just now, Deaconess Elwyn, who is in the colored work here with the Rev. Mr. Joyner, is spending a little time with us before going away from Columbia for the Philippine Mission. We, that is, sister and I, do the housework, with the assistance of a colored servant, inefficient and inexperienced, but as kind and helpful as she knows how to be.

I should have mentioned that the mission house was built entirely by money collected by the Rev. Mr. Satterlee from friends in the North, during his vacation last August. A day nursery is very much needed. The mill company will give us a house, rent free, but we need the money to carry it on, at least \$500 a year.

The mill people are to a certain extent migratory, going from place to place, hoping to improve their condition. This is, in a way, discouraging, but then we know that the teachings of the Church go with them, so I do not feel that any of the work is lost or wasted. Our regular congregations are small, but *all* of our communicants come to church whenever it is possible. They are faithful at the Holy Communion, regular at the clubs, classes, G. F. S. meetings, and services.

The Baptists are very strong throughout this region. Almost every family that comes here is at least nominally, if not actively, connected with that body. There are very few Episcopalians. This is, as far as I know, the first mission to the mill people in the State, and was at first looked upon as an experiment. When the diocesan council met here the members came in a body to see the chapel and mission house, and were greatly pleased, expressing to Mr. Satterlee their surprise and appreciation.

It is a great privilege to be in this beautiful work among these dear people. I pray that my health may be restored so that I may continue in the work. Every one is so kind.

Some Phases of a Missionary Teacher's Work in Japan

BY MARTHA ALDRICH

PART I

HOW full of novel scenes and incidents were those first years of my work in distant Japan, and how indelibly did they imprint themselves upon my memory, so that even at this long distance of time they are recalled with as much vividness as if occurrences of yesterday.

Personal experiences in Japanese life commenced very soon after my arrival in the country. When scarcely settled in my Japanese house, I was plunged, as it were, into close relationship with a noble family of the highest rank, whose eldest daughter became my private pupil. She had been in the Peeresses' School for a while, but was discontented, and prevailed upon her father to withdraw her, and to place her, as a private pupil, with the foreigner in the new school we were soon to open in our mission.

The father and head of the family, in feudal times, was one of the wealthiest and most powerful of the feudal princes. But after the ports were opened, and he became convinced it was going to be for the good of his country to have feudalism abolished, he was so patriotic that, when the civil war broke out between the forces of the Emperor and those of the Shogun, who had established the system, he joined the fortunes of his Emperor, fought valiantly for him, and was happy at seeing him reinstated in his rightful position as head of the government, though he well knew that it was the knell of feudalism, and of his reign as a feudal prince. After this, he, like the other most important feudal lords, took the title of marquis, with his family name. Though he kept large possessions in his former province, in the southern part of Japan, he had also a large estate in the suburbs of Tokyo, where he had his

family residence. The mother of my pupil was the daughter of another feudal prince. They kept up something of their former state, though chiefly, I think, in the great number of their retainers who, having been born and bred in the family, were like members of it.

The somewhat lengthy preliminaries which seemed necessary to them, doubtless, for a proper installation of their daughter as my pupil, were as follows. A lady teacher from the Peeresses' School first came to broach the subject of my taking the young lady as a private pupil. I assented; and, on leaving, she told me Viscount ———, a younger brother of the marquis, would come soon to talk the matter over with me. This gentleman had been in America, and had studied at Harvard.

The same day a note came from the viscount to inquire when I could see him. I appointed a time, he came, the matter was fully discussed and the arrangements were made. Then he said his brother, the marquis, and his wife would like to call upon me. I expressed great pleasure and a deep sense of the honor they would thus confer upon me, and begged they would themselves appoint the day and hour for the call, which they did through another visit of the viscount. My noble visitors came promptly, and in quite a good deal of state, according to my simple republican ideas and habits. Madame, her daughter, and a lady in waiting, I saw descend from a finely appointed equipage, having coachman and footmen, while the marquis was on horseback, with another attendant.

They greeted me like old friends, then seated themselves, one on either side of me, instead of in the place I had in-

dicated, and which they first took, with the daughter and interpreter near by. And what chatting there was for a few minutes, and asking of queer questions that made me laugh in spite of myself! Refreshments—cake and cocoa—were served soon after they entered, as is the custom in Japan when calls are made, even in lowly households. After a somewhat lengthy visit, my guests took their departure.

In a day or two came an invitation to dine with my lord and lady at a foreign hotel in Uyeno Park. It was quite the custom for wealthy Japanese to take their foreign guests to some foreign hotel for entertainment, as their Japanese houses were not furnished with the conveniences for entertaining in foreign style, and Japanese food is not always palatable to foreigners. So it was very thoughtful on the part of my hosts to provide me, newly arrived in the country as I was, with my accustomed fare.

They sent a carriage for me, and when I arrived were there to welcome me, together with their daughter and Viscount —, the brother. The dinner was a happy affair, and after it we went into the beautiful garden, and lingered there until it was time for me to return home, when the carriage was called and I bade my friends, as I had come to regard them, good-by, shaking hands in foreign fashion. When I reached home, the handsomely liveried groom, with bared head and gracefully bended knee, held open the door, as he had done when I went, for me to descend, and I walked into my Japanese house, still a little strange to me, quite in a mist, and wondering, in a bewildered manner, like the old woman in nursery tales, "If it were really I"!

Next in order followed a visit from myself to the family in their home. Sending in advance the tidings of my coming. I took my interpreter with me, and this time, in the plebeian *jiriksha*, the ride proved a long and tiresome one, over rough roads which made me sigh for the easy springs and soft cushions of my former conveyance to the park.

So quickly do we become accustomed to the luxuries of life, and miss them when they are wanting!

The household was awaiting us, and after a hearty greeting, we were led into the foreign reception room, which was carpeted, and had a table and chairs. Tea and cake were brought in, and soon permission was asked to introduce some of the old family retainers. This was of course readily granted, and they came in one by one, and, when just within the threshold dropped on their knees, touching their foreheads to the floor several times. Being seated in a chair, I hardly knew what was expected of me, so sat still, and simply bowed to them in return, knowing that, being a foreigner, I would readily be excused for any *gaucherie* I might commit.

After this ceremony my host and hostess took me into a side room, and, unfastening a cabinet let into the wall, drew forth an oil portrait of a young man, and showed it to me, the marquis explaining that it represented his oldest son and heir, who was studying in Paris. He was a handsome young man of eighteen or twenty perhaps, but, like his father, resembled a Caucasian more than an Oriental. After I had duly regarded the portrait, it was put back into the cabinet, and the door closed and locked. What the object of this seclusion was I could not guess, and had it not been my first visit should have inquired about it.

A proposition was then made for a stroll in the park surrounding the houses—for there were many of them, like a small town—and we started out over a smooth, grassy lawn, to a little lake with tiny islands. We wandered along beside this for a while, when, coming to a bridge over a stream flowing into the lake, we crossed it, and went on still further, through groves of palm, stately bamboo and japonica trees colored with their rich blossoms. Then we arrived at the foot of a precipitous hill, the steep, rough, rugged sides of which we climbed by winding steps, which led to the top, whence there was a beautiful view from

a little summerhouse. Then, skirting the edge of the cliff for a while, we descended by a winding path to another part of the park, where we found a grotto, with a waterfall whose crystal drops, gathering themselves together at the base, flowed away in a narrow, shining stream to the lake in the distance. Following this stream we at last reached the house once more. Soon after our call ended.

And now, after all these preliminaries, the young lady was at last launched on that part of her educational career, of which I had been elected to have charge. It had been arranged that she should come to me for two hours every morning, except Saturday and Sunday. As she was studying French, I always called her *mademoiselle*. She was constant in her attendance, never missing a lesson, no matter what the weather, though she had to ride from her home, a number of miles distant. A special personal attendant, a middle-aged woman, always came with her, and never let her charge go out of her sight, for a moment. This woman, who was of *samurai* rank, had been chosen for this post of "body guard" when my pupil was born, and had filled it, apparently, with success. I heard afterwards that she had a supreme hatred of Christianity, and this may have been the reason she had so great fear of her young lady's being away from her in a Christian household. Perhaps she thought there was danger of some baneful spell being wrought upon her.

My helper, who was an advanced pupil in French, taught a portion of the two hours. Our scholar was not ready in language, but she compensated me for her slowness in French by her quickness in learning to play the piano. She commenced this the second year, and her progress in it was really phenomenal. She was quite skilful on the *koto*, and this aided her in the use of her hands and fingers; for she very soon began to manage them deftly, and their graceful movements over the keyboard were the very poetry of motion.

But the picture of my pupil that comes to me most frequently is as she first appeared in the morning. She was very

prompt, and, knowing just when she would come, I was always in my room to receive her morning greetings. I would hear soft footsteps upon the stairs, then the door of my room would be drawn back by the attendant, and she would appear. And what a pretty picture she made, standing there just over the threshold, and framed in by the broad casements of the low doorway. How plainly I can see her even now, tall and slender, and with rich, silken garments falling around her delicate form, her cheeks glowing with the exercise she has had in the fresh morning air, and her eyes sparkling, as with a glad little smile on her rosy lips, she bends low her pretty head in salutation. Then, with a slow, dignified step, she crosses the room to where I stand, and bows a second time, and says, "*Bon jour, Madame.*"

The attendant follows her young mistress into the room, takes her wraps, seats her at the table, then goes to the other side of the room, and sits down with her limbs folded under her in Japanese style, on a cushion on the matted floor, and employs herself during the lesson either in reading or knitting.

Another and quite different picture of this young girl presents itself. She is here free from the thralldom of lessons and the limitations of city life; for it is summer, and she is at her father's seaside residence, where the days are given over to fun and frolic. She roams at will along the seashore, or runs and romps and plays outdoor games with her younger brothers and sister, all as simply clad as any peasant's children.

The first visit from the whole family—father, mother, and five children—was an event indeed. I was not familiar, at that time, with the royal manner in which Japanese aristocracy paid their visits, and so the retinue they brought with them was not a little astonishing and somewhat embarrassing, as I did not by any means have a palace to accommodate them. The three young boys were full of life and fun, and, never having been in a house with foreign furnishings, were curious to go everywhere and see everything. They wished even

to go into my chamber to see its, to them, unique appointments, so different from their own sleeping arrangements. Their sister, already familiar with the place, conducted them, and I followed soon after, to find them eagerly examining my bed, even to the mattresses.

The attendants, eleven of them, must have refreshments, as well as the family; and among them were three grades, and

(To be concluded.)

each grade must have a separate room to eat in. I was entertaining my guests in the main body of the house, and there was only one other room that was really proper for attendants. But I left the matter to my helper to arrange, and she proved herself equal to the occasion, giving the sole proper room to those of the highest rank, while two small anterooms served for the others.

The Bishop's House, Alaska

IN THE SPIRIT OF MISSIONS for April, 1902, we announced the enterprise, inaugurated in the Western New York branch of the Woman's Auxiliary, to provide a bishop's house for the District of Alaska. A year, and more, has passed since then, and in April of 1903 Bishop Rowe writes to the president of the branch:

In regard to the proposed See House at Sitka, I am sorry that your good efforts have not met with more encouragement. There are so many needs, more important than this one, that we can hardly expect much interest or many contributions toward it. In the face of so many needs in this district alone, I feel that I cannot personally urge the matter. Were it not that my family must be housed, and that my successor must needs have an abiding place, I would not care to have one at all. Most of my time is spent away from home, anyway, in camp, and on the trail, so that, personally, I can get along. And yet it would be convenient to have a house for the storing of my books, papers and other effects. Again, we are obliged to give up the rented house which we have had as a home for seven years, and must find another one before I start on my next long journey. It would also be a benefit for the clergyman here to have such a residence, which he could use during my prolonged absences. Alaska will do something toward it, but to what extent I am unable to state at present. So far the gifts received from the Treasurer at the Church Missions House amount to

\$772.44. You must not worry because this object attracts so little interest and help—I can wait and get along very well.

I am about to go to Valdez, 600 miles from here. Then soon after I hope to start on a journey of many months. I cannot tell how long it will take me, but it will be to the far North, the Arctic, Point Hope, and possibly all winter in the interior, travelling with my dogs.

We had a very inspiring series of services at Juneau a few weeks ago. I conducted a "mission" for the clergy as well as the laity, ordained Mr. Roth and Mr. Huhn to the priesthood. This service attracted great interest, and made a very deep impression.

On a recent visit to Ketchikan I found the work of Mr. Jenkins progressing very well, and confirmed three natives, one of these being an intelligent Indian who will surely develop into a good leader among his people. I appointed him a "helper." This gives us eight natives as "helpers"; that is, men who constantly work among their own people, holding services, and otherwise teaching them.

Miss Carter and Miss Langdon are doing a noble and successful work in our Skaguay Hospital. At a point north of Behring Sea, just under the Circle, the mining people have promised to build and equip a hospital, and transfer it to me. It is in the midst of a rich placer region, where there will be many men in the summer. There is so much to be done, that I almost sink back in despair in trying to keep up with it all.